

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.
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S. JONES, PUBLISHER AND PROPRIETOR.

From the Paducah K., Herald.
A VISION.
By a Well Known Citizen of Paducah, Ky.

[We published the first vision in a former number of the JOURNAL, and by request, give it to the public in connection with two more.—ED. JOURNAL.]
I am a plain mechanic; have never had the time to learn the history of the ancients, and but little of the modern and present inhabitants of the world. I am unlearned in science and philosophy, and defective in my education; on that account but seldom write. But an experience through which I have passed in the last few days has so impressed me, I think proper to make it public that others may think of it as they please. I withhold my name, as I have no desire to be annoyed by inquiries, ridicule or criticism.
Three and a half miles from the ferry landing on the Illinois shore, opposite the city of Paducah, the border of one of the lakes that extend parallel with the Ohio through the bottom lands, there is to be seen extensive ruins, or remains of some populous place or city. One of the mounds is seventy-five yards in length, thirty feet in height, and ninety in width. The top presents a level surface, on which Mr. Kinkead is now erecting a dwelling.
My business having detained me in that locality, on one Sunday in September, I wandered amidst these ruins, traced by their remaining elevations the outlines of the walls or foundations of the interior, and found the entire area unbroken throughout its extent—by what I supposed to have been the habitations of its people. Was they were—when they lived—their religion, laws, manners and customs—these things and reflections passed through my mind, awakened my anxieties and excited my imagination. In this state of mind, having become fatigued with my ramble, I returned to the bank of the lake and seated myself in the shade, and amidst the ruins of the past. Soon after I detected a singular change in my feelings. My anxiety became more intense; to know. My thoughts more rapid than usual, and a tingling a nation experienced through the nervous system. My vision became indistinct. I felt the sensation of alarm. Suddenly it became as obscure and dark as twilight. I made the attempt to rise to my feet and walk to the house, but found all my strength gone. I tried to believe it was a dream, but realized it was wholly different from any I ever had. In my perplexity, I discovered a person approaching me, indistinct at first in the surrounding gloom. I thought it was some person from the house, but soon discovered it was a personage different from any I had ever seen. Instantly he appeared to become luminous. The light from his person reflected upon surrounding objects. Again I made an effort to rise and run, but failed. Soon he was near to me. The light giving me a clear view of his face and features, I saw a man of middle age, with a beard, his countenance was serene, pensive, and mild. He fixed his gaze upon me and apparently spoke several words, none of which I understood. He extended his hand and laid it on the crown of my head. I was alarmed. Whether I fainting or was paralyzed by the touch I know not. I became unconscious in the moment. I remained so I do not know. But suddenly my perceptions returned. It was very light, apparently mid-day. The strange personage stood near me. He addressed me in plain English, and said: "I impress you with the vision of the past, and save at the same time received from you the knowledge of your language; look and hear." The first object that attracted my notice, instead of the dimly lighted lake at my feet, was the broad Ohio flowing in all its grandeur. He then directed me to look towards the city. It extended far out upon the uplands, in a westerly direction. It was surrounded by a wall of sun-dried brick. The houses made of the same material stood at regular distances from each other, but without streets. The surrounding forest in the low lands presented the appearance of cedar and cypress, dense and dark, with a foliage that made them droop like the weeping willow. The hillside was covered with pine of great height and similar drooping foliage. The only growth cultivated by the inhabitants was a vegetable similar to our sugar-beet. The population seemed to be many thousands in the city, and as many in temporary dwellings in the woods around. On the water, up and down the shore as far as I could see, craft of various descriptions were to be seen. After I had thus looked, I turned to the mysterious personage and he thus addressed me: "You have seen some of my people, the city and its surroundings; hear me, and I will give you their history and the catastrophe that swept them from the earth."
He then in a brief and clear manner stated their origin, the building of the city, and the hapless fate of the once numerous race. This I propose to give in some future number, unless I am too severely criticised for what I have already published.

duration, at a time exceedingly remote, the sun commanded the moon to come to the earth. In obedience thereto, she at long full, came and stood over the land and the river where the city of St. Louis now is. It was then the land of what you would call sunflowers. They were in their early bloom. They always bowed to the sun when he arose in the morning; following in his course during the day, and bowed again to him as he went down. Soon after the moon had come, the land was changed, their form and became full grown men and women. They rejoiced in their new life, and were glad. The moon then left and went away, and continued her course. This was at midnight. The next day the sun, when he arose, was more beautiful than ever. He lighted up and smiled upon every thing around. The sky became brighter, and all nature seemed delighted, and said, sun is love. Near by and all over this vast continent grew the trees that the new-made people learned to call the Yulks. They bore abundant fruit that remained upon them until the next year's crop matured. To these groves the new-made people instinctively resorted and did eat, and were satisfied. The new-made people were of a pale copper color, and clothed all over with a coating of hair, except the face and throat. The hair was long and wavy upon the head, and on the rest of the body was of the consistency and color of the other. They lived and multiplied, and time flew all over the land as far as their wondering minds were to be found. They named themselves the Esaus and never had any other as long as they existed. This is the tradition that they confided in, when I lived among them and was one of them. To you of a different race, with your education and acquaintance with more modern ideas and systems of belief, it appears strange and simple; but this account after all, may be as reasonable as many others believed in by nations having claims to a higher civilization.
"I propose now to give you some idea of their manner and customs, that you may comprehend them better, and reasons for them. I regard it necessary to place you in the leading principles of their religion. With all people, either civilized or savage, their religion gives them their ideas of right and wrong, shapes their laws and institutions, and tinges with its coloring their ideas on most other subjects. My people believed most firmly that the sun was the creator and controller of all things; the moon was his wife, and the stars their children; that he was omniscient, and possessed all power; that he was all love and goodness, and loved all things he had made; and next to the moon and the stars, he loved the Esaus. They believed in the soul's immortality and a future state of existence; and that the highest state of future happiness could only be attained by obedience to his will; that it was their duty to be like him, all love and goodness, to love him most, the moon and stars next, and then to love and do all the good they could to each other wherever found. They had no doubt but that when they died, they went directly to his mansion, and were instructed by him until fit to receive the brightness of the sun, and then to be sent out as stars to beautify the heavens, and look upon their kindred friends and nation yet upon the earth; that the moon went once a month to her husband when her light was exhausted, to get it renewed, and was for a short time concealed by his brilliant and overwhelming light; and at that time gave to him all the Esaus she had prepared to become stars. This belief had its controlling effect upon the social habits of all the people through the nation. Wars and angry contentions were not only unknown to them, but were never heard of. Strife and ill feelings among each other in the material intercourse never occurred. They loved each other, and to keep alive this state of feeling, they arose early every morning, assembled at the most convenient places, and all together bowed to the rising sun, repeating the same service in the evening, when he sank out of sight. They also cultivated each other in that they might be ever reminded of this duty. They formed communities generally by family and kindred associations, and such others as might desire to live with them. They built their towns and cities at such places as suited best their convenience; making the patriarchal head their greatest, and the love the power and the means of perpetuating events in the memory than by their rehearsal and rote hieroglyphics. The chiefs were regarded as the best informed, as to past events, the will and doings of the Sun, and such instructions as was desired come through them. It was constantly impressed upon their minds by their venerated chiefs, who were looked upon as oracles of wisdom and truth. They never heard of the fall of man, an angry God, a warring Devil, or a hell of fire. They lived in peace.
"In the course of time necessities changed their habits; they made new ways of clothing. As they continued to do so, their clothing discolored, and their skin became sun-dried brick. When the chiefs died they were burned in them, one after another; and the communities erected the mounds over them as monuments to their greatness, and the love the power and the means of perpetuating events in the memory than by their rehearsal and rote hieroglyphics. The chiefs were regarded as the best informed, as to past events, the will and doings of the Sun, and such instructions as was desired come through them. It was constantly impressed upon their minds by their venerated chiefs, who were looked upon as oracles of wisdom and truth. They never heard of the fall of man, an angry God, a warring Devil, or a hell of fire. They lived in peace.
"It may be remembered by the reader of the Herald, I gave an account of a strange vision which I saw with a mysterious personage or the bank of the lake, near to the mounds of Kinkead farm, in which he gave the history of the lost inhabitants of his country. He began by saying: "I present one of the chiefs of that race. My knowledge extends far beyond tradition much further, even to the origin of that people. Their legend was that in the vast period of earth's

VISION NUMBER THREE.
The first city built by the Esaus was where they were brought into life. The houses and mounds for their chiefs now stand mouldering at the upper border of the city of St. Louis. It was there where the greatest of our chiefs lived and died. It was the place to which the people looked and felt the strongest interest in, however distant. All messages and directions emanating from the principal chiefs there, were strictly observed by the chiefs and people elsewhere. Our people increased to many millions, and were to be found all over the continent. We believed that we were the only human race in the world. For unnumbered centuries we continued our onward course under the influence of our religion and the control of the chiefs, until the great catastrophe came that ended the life of our nation, all its inhabitants, and all animal life. The first indication of its approach was the calmness of the atmosphere. The winds ceased to blow. The leaves of the forest were still, and the smoke from our fires went straight up. No clouds were to be seen; no dew descended, and the rays of the sun in the day were insupportable, and the nights not much less. This continued for weeks and months. The people became restless with a dim and sickly hue. The air turned pale; the waters became putrid, and the streams were drying up. The wall from fowl and beast was constantly heard in the forest. The Ohio had shrunk into a diminutive stream, and was filled with dead fish. The people everywhere were becoming frantic and gasping for breath, calling upon the sun, moon and stars for relief, and by those means, they throughout the land, sank upon the ground and died. The air soon lost its vitalizing properties and the whole animal kingdom expired. The forest trees and all life of the vegetable kingdom withered and perished. The calm, heat and drought continued month after month. All the rivers ceased to flow, and the channels became dry and dusty. A thick and dismal fog settled over the face of nature and all things became silent. No sound was heard. No motion was seen. The world was dead!
I passed through the death agony on Yander's mound, but did not lose my consciousness. I found myself in another state of existence, amidst a new part of my countrymen, and others of different races. I desired permission to remain on the earth and had leave to stay. I have been a witness of the changes that have taken place. The drought, heat, and gloom of silence continued for years. I had no hope of escape. The sun came again, but still, the sombre desolation was the same. Late in autumn I was startled by the sudden shutting out of the sunshine. I looked up and saw a cloud passing over my head. Instantly the distant sound of a tempest was heard. I looked to the west and saw the sun setting behind a hill. The clouds were dark and midnight. It came with the velocity of the hurricane. Fragments of the trees and leaves were seen circling over the fields. Soon it broke upon the surrounding hills and plains. The dried and dead forests were prostrated. Suddenly the scene was lighted up with a lurid glare. A fire seemed to come from my own state, and the storm, as far as sight could reach, from North to South, one sheet of flame, rages in width, streamed and stretched over hill and plain, with the swiftness of the passing wind. It was of short duration; all that would burn was consumed. The fire went out, its light extinguished, and a skeleton of what a lurid war. When the winter came, the rain commenced to fall and continued until the ground was saturated and all the streams filled to overflowing. When it ceased, the sun shone out with his wonted brightness. The skies were clear and bright with their deepest blue, but the earth was bare, brown and desolate, and seemed but a skeleton of what it had been. When the winter was past and spring returned, a new vegetation sprang forth, and the whole earth was covered with waving and living green.
Here this mysterious personage paused, and fixing his eyes intently upon me said: "I have now told you something of my people—the last race, their origin, religion and habits—publish it—let it be read of, or left to rot in an East, and you will find it was the chief that last lived here. I go to my people." He again laid his hand upon my head; it seemed to turn dark; I became insensible, but soon returned to consciousness. He had disappeared. I found myself still seated at the same place, but the sun was down. I returned to the home, and went to the city the next day, wrote and published the strange vision and interview. What may be thought of it by others, I know not, but to me it was so impressive, I shall ever remember it.

THE "SEARCH AFTER GOD."
Letter from Wm. F. Lyon.
DEAR JOURNAL.—The strictures of Mr. Geo. White, of Washington, D. C. in the last number of your paper, concerning the "Search After God," would seem to require more than a passing notice; not that he has found him, or offered a solitary argument that would tend to such a result, but that he has expressed the popular idea upon the matter. Mr. White says: "We as certainly know that there is an intelligent God—the framer of all things and the author of all law, as we know that intelligence enacted the U. S. Statutes, or set up the type, and perfected the volumes that contain them. Topsy was no more false in fact, when she said, 'I was not born, but I grew up,' than are the speculators who deny the reasonable, self-evident proofs of an Infinite God, which can no more be called in question than infinite space."
Such is the gist of his case, and such are undoubtedly the teachings which he, as well as the great majority, receive at their mother's knee, where the mind is sufficiently flexible to be deeply impressed with all that is given. The ideas so honestly entertained by Friend White, are evidently not the result of patient research; they seem rather to have come as if by inheritance, and are similar to those entertained by all races of men, in all ages of the world, and which have seemed to all quite as self-evident and sacred. They have all had a perfectly incomprehensible, personal, Infinite Being, and yet all have claimed partially to comprehend him. Our friend says his Infinite God can not exist outside of nature, because nature has no boundary; yet he says he designed and controlled, and the Infinite Lawgiver, who enacted all the laws for its government. Will he please to tell us when and how he existed previous to the time he designed all things existing in, and appertaining to, the natural universe; and by what law he framed all the eternal laws that govern this universe in all its various departments?
If the Infinite Intelligence is the law-giver, then he must have existed previous to the laws by which Nature is governed, and, of course, he must have existed outside of the boundaries of that part of Nature which embraces her laws.
Again, if he exists within Nature's realm today, he must be subject to the laws now existing in those realms; then how could an Infinite immutable Being have existed first without law, and afterward subject to laws of his own enactment?
If laws were enacted by an Infinite, positive mind, then, of course, laws are not eternal, and there was a period when there were no laws whatever, and yet the great positive mind existed. Will our friend tell us by what law this mind existed when there was no law by which any conceivable thing could exist?
We need not go far to find a clue in its nature, which says that two and two make four. Can our friend tell us how much the united sums made before the mathematical laws were enacted by the infinite law-giver? We find in Nature such things as ponderable and imponderable substances continually unceasingly changing from one to natural law. How do those substances differ from the exactness of the laws for their government? What was caloric or vapor, magnetism or electricity, when there was no law?
My dear sir, when there was no universal law, Nature did not, nor could not, exist, because Nature is only a law to natural law. Law and subject to its control; then where was your infinite law-making God,—which you say exists inside of Nature,—when there was no Nature?
You are compelled to concede, take what view of the subject you please, that Nature's universal laws are eternal,—but they had no commencement, and if so, it will be quite difficult to get back to them to put in an infinite personal law-maker.
You say to Brother Francis that he may find the object of his "Search," in his closet, in earnest devotional prayer, that by retiring to his innermost being, he will behold him unveiled. We conclude you must have some experience of this nature or you would not speak so positively; in fact, you say this has been your experience; yet you do not say in what manner this great fact has been made known to you, or might be made known to Bro. Francis; you do not tell him how to discriminate between the infinite and the finite.
You do not claim, of course, that the infinite personality has been, at any time, made tangible to any of the physical senses; then we are to suppose that, while at your devotions, you have experienced an influence; very likely—but by what authority do you say that this influence came directly from an infinite being?
Are there not finite causes by which thousands of spirits exist in obedience to law, and which might have produced all the influences you ever felt while at your devotions?
How can you go into the realms which you say are incomprehensible, and discriminate, and tell which of the numerous causes existing there produced an influence upon you? I suppose that, being but a man, your circle of abstruse knowledge is somewhat circumscribed and limited, and mostly confined to the material; and that, like most people, you have not yet comprehended many of the influences that may be found in the spiritual realm, even of a finite character—expressing nothing of the infinite. So that, being but a man, you are in relation to the true character of the influence you experienced in your closet, are just as ill-formed as those of

Topsy in relation to her birth. You have both wandered beyond your spheres of knowledge, and jumped at conclusions without any evidence of a substantial character.
You must certainly acknowledge that there are untold millions of finite beings amply able to produce all the influences you ever experienced in answer to all your most fervent petitions, and you must also admit that you have no tangible evidence by which you can ascertain the exact character of unseen and incomprehensible influences.
Again, if the infinite embraces all there is,—both spiritual and material, which it surely must,—how do you know but that part of him men call the Devil, might have overruled himself to you in the closet, as he is said to appear in the form of an angel of light; and he is also said to have kept company with Jesus forty days in the wilderness? You are, probably, no better than Jesus, and if he sided with him so long, he might possibly visit you upon some occasion, and remain for the brief time you are in your closet.
To say the least, you have no means of knowing absolutely, for you can no more comprehend the so-called Devil than you can the so-called Infinite God. You really know just as little of the one as you do of the other.
It cannot be supposed that you saw revealed before you, compressed into your closet, the entire of the Infinite Being who fills the immensity of space; which part of him, then, could you have beheld; or would not one part of him be as good as another; and was not the part that Moses was permitted to see upon the Mount, as good as any other portion of the Infinite Personality?
You, certainly, cannot expect to get a clearer, more intelligent view of an incomprehensible being, by turning your mind inwardly, where you cannot see or comprehend, than by looking out upon the broad face of Nature's open volume, in which you may be best manifested himself to our perceptions. I think you have searched as deeply as Bro. Francis, you will know much less of the Infinite Personality, but you may know very much more of finite personalities who may have progressed through cycles of evolution, and who have become far more incomprehensible in their powers and capabilities than any Infinite Intelligence you or any one else has ever imagined.
It is to be hoped that the grand Search which has been inaugurated by our good brother, and which has been received with such deep interest, may never cease until humanity shall be released from the chains and bondage which they have endured for so many long ages in the past.
Keep up the "Search." It is one of unflagging interest, and doubtless must be continued for ages to come.
Chicago, Feb. 25th, 1871.
Letter from Dr. J. W. Field.
BRO JONES—Dear Sir—We had the pleasure of witnessing the manifestations of the truly wonderful medium, Frank L. Thayer, at Caladonia Hall, in this town, Feb. 13th and 14th. We have witnessed a great variety of spirit manifestations through as many mediums during the last twenty years, and consider Mr. Thayer second to none.
The seances were conducted with marked ease and refinement by Mr. Thayer and his truly estimable friend and agent, Mr. Prentice. All present seemed well satisfied that Thayer was no humbug. The different instruments were freely played upon by the invisible. The drummer must have been an adept; while in earth life, it was truly the finest we have ever heard from that source. We feel sure that Medium Thayer is on the road to a very exalted condition as a musical medium.
We passed a few hours of pleasant exchange of thought with Frank and pleasant it was, too. We felt our souls in kindness go out to him; and it met a warm embrace in his. Truly, the angels have been wise in choosing Brother Thayer as one of their instruments to convince the world of the immortality of the mind.
Now we feel of him as we have met upon Bro. L. Thayer. His integrity as a man is of too high an order to stoop to trickery. Frank is a lover of truth. His soul is full of love toward the angels and the work outside him, and we feel sure he will meet with success. We sat all those who love the cause in walks; he is engaged to be good and kind to him.
Glasburg, Ill., Feb. 16th, 1871.
Looking Beyond.
By J. O. Barrett.
To supply a great need in our spiritual literature, as well as afford the highest proof of our immortality, that shall bless the hearts in all families, I propose to edit a book entitled "Looking Beyond," containing the last testimony of the departed, and other demonstrations of spirit presence, still higher up the way to the world within the veil.
There are facts unwritten, that are diamonds of truth. Why should they be hidden? Why not let such far-planes of the spiritual shine along our human pilgrimage? I ask the Spiritualists in every part of the country to send in their evidence, if I am properly satisfied in this manner, the work will be most good. State such facts as you personally know; call also from the papers. Be explicit and give names of the departed and witnesses; also, the places and dates; and for them lovers, you will oblige even this, as an earnest seeking for the proof of angel ministry.
Address me as soon as possible at Glasburg, Wis.

Ры т а · у Г л о с н.

Orthodoxy and its adherents require a similar treatment. They are pressing upon us with all the force they can muster. We must be "fire with fire." If right and truth be wise to triumph, we must meet this so-called religion sternly, *make it be seen as it is*. Bow not to the popular side, — no half-way work can be of any avail in a world so full of sin and wickedness.

his terms, as though they were driving a bargain on the percentage of a broker, rather than

Christian sects a dispute about the propriety of setting up images of different divines in the church.

Christians charge the H-athens with being idolaters, worshiping fire, the sun, and the heavens.

All good and all there is of good, and all there is that comes good, and all there is that comes from good, is *good*. All evil, and all there is of evil, and all there is that comes evil, and all there is that comes from evil, is *evil*. In short, all good is that comes from good, is *good*. In short, all evil, and all sin and all holiness; all happiness and all misery; all discord and all harmony, are but effects inevitable from the causes of which they produce them. Also all good and all evil, all sin, holiness, happiness, misery, discord, harmony, &c., are inevitable from their causes. There will be effects, which will be inevitable.

'Appetite and aversion, pleasure and displeasure, desire and aversion; hope and fear, love and hate, like and dislike, benevolence and malice, joy and sorrow, contentment and discontent, &c., &c., are inevitable from their causes or causes, which produce them. In short fatalism is as deep as divinity; and as broad as the universe.

DAVID ALLEN



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A SEARCH AFTER GOD.

Is there any Work in Nature or Art that does not Point Significantly to Individualized Man as its Author?

NUMBER THIRTY.

Spirit.—The illimitable grandeur of the universe! Poetry rehearsed in the movements of a comet! Geometry presented in the orbits of planets! Chemistry in the formation of plants, trees, and flowers! Mathematics in the revolutions of worlds and systems of worlds! Engineering in the arrangements of ethereal currents from place to place! Artistic skill in the green-carpeted earth and the rainbow-banded flower! Sculpture in the huge boulder and mighty rock! Oh! the mind falters in the contemplation of the manifestation of the sciences in the fields of space! On all sides, and in all conditions of life, I see presented evidences that an intelligence supervises the formation of all things. The sciences are illustrated everywhere. Man on earth is only a copyist. He gives expression only to images, and although they glisten beautifully, radiate the grandeur of nature, the original is found excelled in the scenes around us. The clouded can only imitate the rolling thunder, never equal it. The artist can imitate nature, but never excel the ravishing beauty which she presents. The mechanic, too, is only an imitator. In his inventions, in the remarkable ingenuity manifested, and the wonderful adaptation thereof, he imagines himself original, when in fact he is only perfecting a shadow, which some one in the Spirit World had impressed upon his mind. Man at first is only a copyist. Whether delineating on canvas a scene in nature, or bringing into existence an intricate machine to aid and bless mankind, the fact is still true, he is only a copyist; in the first instance representing nature on canvas, in the second, perfecting an impression which his spirit friends had impressed upon his mind.

On all sides we see evidences that mathematics are employed, for it is only in them that a definite result is always obtained. In the ball-stone within the embrace of a surging storm-cloud, in the crystallized snow-flake that rides on the wings of the wind, in the rain-drop that comes from the windows of heaven, we find beautiful geometrical figures—find there beautiful evidences of geometry, showing conclusively that a geometer had been at work in so arranging the elements that they would produce them. The ball-stone is a perfect sphere; so is the rain-drop. The snow-flake presents many different geometrical figures. But water, whether chilling a plant and destroying its vigor; whether as the mountain iceberg, the circling cloud, the heavy mist, or the purring stream, is composed of oxygen and hydrogen, one part of hydrogen to eight of oxygen, and the rule never varies.

Lucius.—Did not God arrange this? Certainly no one but a God could have made these wise arrangements.

Spirit.—A mathematical arrangement implies a mathematician. Wherever you find mathematics presented to the mind through the operations of nature, connected therewith is a mathematician! What is true in the arts and sciences in this respect, is true in nature. All mathematicians I ever knew are individualized intelligences, and wherever I find evidences of mathematics, I know that immediately or remotely there is connected therewith a mathematician, and that he is an individualized intelligence. You have just been ushered into the Spirit World, and you expected to find God, but have been disappointed. These beautiful villas, meandering rivers, shady nooks, crystal foun-

and celestial breezes, point significantly to individualized intelligences. Connected with all the forces here, the higher principles of mathematics are brought into requisition, and the capacity of the different elements fully determined. The air that earth-children breathe is mathematically computed, and contains twenty parts of oxygen to eighty parts of nitrogen. All around us we find that in the arrangements made, the principles of mathematics are employed, and judging by analogy, we know that a mathematician accomplished the work presented to us.

Lucius.—You seem to connect man with all conditions of life. Did you ascribe to him all power?

Spirit.—Ah! I do not. In all those works that I perfectly comprehend, I find individualized man connected therewith; but with those things that man can not perfectly understand, the mind is inclined to connect therewith a God. Now, with the beautiful arrangements and adaptation of those things that we can fully comprehend, we find individualized intelligence connected therewith, can I not as reasonably infer that even with those things beyond the grasp of our intellect, that individualized man is connected therewith? Now, matter and its laws are eternal. True, individualized intelligence did not create matter, or its laws, for if they had it would not be eternal. Nature is not a mathematician. She is as powerful as the breath of air without intelligence. She can not make anything without supervising intelligence to aid. This may seem strange to you, yet nevertheless true, as I will fully prove. The ponderous wheels of one of earth's factories move when certain conditions are obeyed. An ignorant might think that the complex machinery would continue to move independent of the oversight of man; but experience would teach him to the contrary.

Lucius.—What does nature require the oversight of intelligence?

Spirit.—To a certain extent. Place anything independent of intelligence, and chaos would soon rule. The operations of spirits are invisible to the children of earth, hence, the human mind, ever inclining toward the marvelous, ascribes to God what they do or perform. In the spirit world, here above the realms of materiality, where it was supposed that God had scattered stars just in the regions of space, and mapped out the grand highways that traverse the heavens in every conceivable direction, are spirits that are ever busy with the affairs of earth. I will soon introduce you to a circle of mechanics, who have especial supervision over all new inventions. They are constantly employed in mechanical pursuits, and not an invention was ever transmitted to the children of earth, that did not have its counterpart first in the spirit world. Endowed with the insignia of authority, their mission is grand, their object to elevate the children of earth, by presenting them with those inventions that they are prepared to receive; and thus along the channels of communication between the spiritual and material realms there is a reciprocal action. What you have on earth is only the echo, as it were, of what exists here. When we desire to transmit an invention to the children of earth we find the mind adapted to receive it, or we give the infantile, embryonic mind the tendencies which lead to the result desired. While the embryonic mind is expanding, we can cause him to envision to himself through the mind of the mother, which so operate upon the embryonic germ, that a definite result is obtained. The mothers of Rosini, Mozart, Fulton, and others, were so acted upon as to produce a desired result within the embryonic mind of their children. St. Luke said of Jesus, "He was filled with the Holy Ghost, even from his mother's womb," which was only the influence of a spirit circle showered down upon him. But as it would require a series of ten articles to explain this in full, we will defer it.

Lucius.—Ah! does not the Bible intimate that the Holy Ghost overshadowed the Virgin Mary, and that is only another name for God? Where is he?

Spirit.—Jesus was only a man like yourself, endowed with wonderful mediumistic qualities, transmitted to him through the instrumentality of the mother, by the spirit circle that surrounded her during his embryonic growth.

Lucius.—Did not God ordain his existence?

Spirit.—Far from it. The arrangements were made for the development of a mediumistic personage like Jesus, long before his birth, by the spirit circle that had this matter in charge.

Lucius.—You do not pretend to say that individualized intelligences make improvements in the regions of space.

Spirit.—How fertile your inquiries, how far-reaching your mind and comprehensive your intuitions! On the domain which you have traversed, in the fields you have thoroughly explored, you find nothing but the results of man's labors! Behind you all is clear,—the sky bright, and the scene bewilderingly grand! You behold individualized man connected therewith, and you exultingly exclaim, "His intellect, how towering!" Ahead of you, in the star-dust of the empyrean realms, and in the lines of communication in the regions of space, which you have never traversed, you think you behold the footprints of Deity, and catch a glimpse of his presence; but all your ideas of that character will vanish as you advance, only, perhaps, to give place to others. Mysteries will constantly confront you. Behind you God has vanished; ahead of you, somewhere, you think you will find him. God is enveloped in a cloud of mystery, and when the mystery vanishes, God vanishes with it, and invariably individual intelligences are collected therewith; but as there will always continue to be a cloud of mystery ahead of man, so there will always be connected therewith an imaginary God. You on earth could not recognize the action of spirits, nor can we recognize the action of those in the higher spheres.

Lucius.—You do not answer my question. *Spirit.*—No omnipotent God made this earth. From the very nature of things he is powerless to act—can accomplish nothing. I glance at the earth and I find that it is round; that it is a mechanical structure. It is about 8,000 miles in diameter, and revolves on its axis once in every twenty-four hours. Did Nature, individual intelligence, or God make it? Pshaw, while on earth, believed that matter and God were co-eternal. Pity believed in a personal, intelligent Deity; Fichte, that God was the Moral Order of the world; Spinoza, in Absolute Substance, but he rejected the doctrine of final causes. On earth the views of men are strange, and I can only compare the children of earth, in their search after God, to the speculation of travelers who, one dark night, get into a violent discussion in regard to what object is before them, judging from the sensations imparted to the mind. Now, the children of earth can find intelligence behind nature, on every analogy as presented by design. They see intelligence connected with all things in the arts and sciences, hence, they straightway infer that as design is manifested in Nature, that there must be intelligence connected with that, hence, they apostrophize after the manner of Bishop Spenius, who said: "Thou, oh, God, art father and mother, male and female, voice and silence; thou art the Father of all fathers, and being without a father thou art thine own father and son." Simondon, the Pagan Philosopher, said the more he searched for God, the more obscure his pathway became. Anaxagoras said Deity was infinite mind. Pythagoras thought God was mind diffused. Thus we find conflicting views among the children of earth. It is enough for me to know that God—an infinite God—has never been seen, and never can be seen. No infinite God made the earth.

TO BE CONTINUED.

H. Melville Fay.

BROTHER JONES—Dear Sir:—It is not your duty as a defender of the faith, to more thoroughly warn Spiritualists against such impostures as H. M. Fay and wife, if wife she be.

They are slipping through the country and sponging on Spiritualists, and playing a few sleight-of-hand tricks, and claiming to be physical and musical mediums. They dropped in here two weeks ago without any warning, and deceived us until they played their tricks. They are the first who have come here claiming to be physical mediums, and we conclude if they are genuine, we don't want any more. All believed them impostors.

Do you know their record? What is their standing? I think they deserve a conspicuous notice in your paper that none may overlook.

Yours for truth,

J. FLEMING.

Champaign, Ill., Feb. 19th, 1871.

REMARKS.—We will give your letter a conspicuous place, and say again to our readers, that this H. M. Fay is often in the employ of the opposers of Spiritualism, professing to expose spirit manifestations. He never traveled with the Davenport Brothers, nor was he ever in Europe.

In his handbill he is guilty of putting forth the following:

"Mr. Fay has traveled with Bros. Davenport in Europe, sitting before the Nobility and Crowned Heads, with immense success."

True, William Fay has traveled in Europe with his brother-in-law, the Davenport, and is now traveling with them in this country, and is a good medium, but H. M. Fay never did.

William Fay is neither related to, nor does he affiliate with H. Melville Fay. Our readers certainly ought to know without our reporting it every month, that H. M. Fay is a self-confessed impostor, and that being the case, he is not worthy of any one's confidence. Let him again turn himself over, bag and baggage, to the *Reverend gentlemen* who are so deeply interested in Mr. Queen and others, who are denouncing spirit manifestations generally.

To a Critical Public.

Since we commenced our "Search after God," a large number of interrogations have been sent to us, requesting an answer. One good brother desires to know who constructed the first earth; another who made the first man; another ingeniously tries to show that God can work within himself. Now, we might ask the first interrogator, who made his God, he being first, in his opinion, of all created things. We can not answer these questions at present. At the conclusion of the Search, if the inquiries made are not fully answered, we will attend to each separately. Our spirit guide seems fully determined to thoroughly discuss this question, and we are only his instrument, as it were, faithfully recording the thoughts as given. The articles will be concluded sometime this year, and will contain, we believe, more useful information on this subject, than can be found in all the libraries of the world. We recognize no leadership, and aspire to none ourselves. Weigh the thoughts that are given carefully, accept what you believe to be correct, and reject the rest. Dr. Bailey, who has been lecturing successfully at Corry, Pennsylvania, speaks as follows in reference to our efforts: "Your 'Search' is doing much good, by stirring up thought, as well as the clear statements of facts. It is a grand production whether all your conclusions are acceptable or not."

During our absence West, we shall publish under the head of our "Search," a chapter from a book in process of publication at this office, by Wm. Lyon, entitled the "Hollow Globe Theory." We do this in order to afford our own brain, overtaxed with severe mental labor, a period of rest while stopping in Kansas, and to show how different minds in different parts of the country, are theorizing in regard to works in the fields of space.—[ASSOCIATE EDITOR.]

S. Santangeli.

Write, but give no post office address. He will oblige by giving it.

Robert Barnes' Will.

The manner in which Robert Barnes left his property, will forever endear him to the Spiritualists of America. He was in every sense of the word a noble man, and his name will pass to posterity, honored as one of the true and good of earth. We copy the following particulars in reference to him from the *Evansville, Ind., Courier*:

We have heard that the late deceased wealthy merchant, Robert Barnes' will was probated yesterday. A copy of which we publish in our issue of to-day. It is a remarkable document; in many respects it is similar to the will of Stephen Girard, of Philadelphia. We learn he partially copied the will of Girard, changing it to suit his means and views, and wrote it himself. We of our own preference, would have desired he had changed or modified some portions of it. We, however, agree with the whole community, he had a right to will his property as he pleased. He accumulated a vast property by his own exertions, energy, industry and economy, through a long life of continuous effort. Mr. Barnes left his entire estate to the orphan and the poorest denomination, or religious society in the state of Indiana—the Spiritualists. His personal property will be kept here until the will and the testament of his estate in the city as contemplated, together with the building of the Orphan College and teachers dwelling, will be of vast and incalculable benefit to our city and county through a time to come. His estate is worth from \$400,000 to \$600,000, and his will is closed only, which proper management at \$500,000. It ought to double every sixteen years, and provide for the destitute orphan of parents of Spiritualistic persuasion in addition, and would be worth in ninety-six years \$33,000,000 if properly managed. We understand his realty on the city is about 5,000 acres of land. His city property and 400 acres of land and the fair grounds, is to be kept intact. Lots are to be purchased from time to time in the city and buildings erected thereon whenever there is an excess of funds over necessary expenditure.

This will perpetuate the name of Robert Barnes forever in the United States, and when all men are living are mostly forgotten, his name will still come to the mind of his people. Girard's estate it is thought is now worth \$20,000,000 more than it was at the time of his death.

Mr. Barnes carried out his conviction and determination often expressed in his will, to give his property to the Spiritualists.

Mr. Barnes was a true and a noble man, and was perhaps the only rich man in the State who cultivated the society of the poor rather than that of the rich; in that particular he was more like the master of the clergy who will most likely take exceptions to par, if not all of his will, than any of the wealthy who will not be so kind as to become acquainted with a poor man. Christ was on earth to-day, he would scarcely be invited out into fashionable society on account of his keeping company with so many poor people.

Never before was there such a princely legacy left for a charitable object by any person in the State of Indiana. It will be an everlasting relief to the tax-payers of Indiana, in having destitute orphans of that sect provided for by his munificent bequest.

There has been a great deal of interest manifested by our fellow-citizens respecting Mr. Barnes' will, as the original will, mysteriously disappeared from under his pillow three or four days before he died and was only discovered when he desired it sent to Mr. Mackay, who was one of his appointed executors for safe-keeping. The estate provides (see 31, page 320, second vol. revised statutes) that will may be probated when lost or destroyed even with a copy, and administrators be restrained from action, even if letters testamentary had been issued by the court.

Location of the College here will be a great advantage to the city. Other cities in the State have subscribed \$50,000 as a donation for the location of a first-class school.

Robert Barnes has died, but the orphans of the State of Indiana (the wards of the whole people) have a chance through his death to live, to become useful members of society, ornaments to the great State of Indiana and a glory to the nation. Girard reserved some, Peabody reserved some of his wealth, but the late deceased Robert Barnes, like the widow in the Scriptures, gave all, even to the last cent he had, to charity. The name of Robert Barnes will ever be held in grateful remembrance by millions of people yet unborn, for all time to come, while the present generation will wonder in astonishment at his magnificent charity, and hope his example will be followed by others, who do not wish to be forgotten by posterity, but ever held in kind remembrance for his generous charity. Many a rich man dies and is buried, and after fifty years is forgotten. Mr. Barnes has shown more executive ability in keeping his estate intact after his decease for a charitable object in providing homes and education for the orphans of the most needy and destitute of all denominations, than any man who has heretofore lived in the State of Indiana.

Old Folk's Party.

THE PROGRESSIVE CLUB of Chicago, gave an "old folks' party" at Crosby's Music Hall on Friday evening, Feb. 24th, on which occasion, the old and young had a grand reunion. This indeed was one of the most happy gatherings of the season.

Spiritualists have but to put forth an effort, to get up a harmonious social gathering to accomplish the object.

The Spiritualists of Chicago, and in fact in every other place, are composed of men and women of talent—the handsomest and most brilliant ladies—the happiest youth and children. That being the case, it is to be expected that reunions, like that of Friday evening, will ever be the most delightful and longest to be remembered, of the gay winter parties of Chicago.

The Remonstrance.

The friends should be expeditious in circulating and sending to the members of the Senate and House of Representatives, now in session at Springfield, Illinois, the Remonstrance printed in last week's paper. The bill referred to, has been reported upon favorably by the Committee of the House to which it was referred, and may be passed any day by that branch. Four in the remonstrances from all parts of the State, if you would prevent such an infamous law being passed.

If any of our subscribers fail to receive every week's issue, they will oblige by informing us of the fact immediately, so that we may supply the place of such missing numbers before we get the edition used up.

Wonderful Mediumistic Children.

A few evenings since, we had the pleasure of visiting the residence of Mr. Bangs, near the corner of Jackson and Halsted streets, and witnessing some of the remarkable manifestations given through the mediumship of his children. Elizabeth, aged eleven years; Mary, eight; William B. six; and Edward D., fourteen, are the instruments used by the invisible world. Heretofore the seances have only been made public to a few friends, but the wonderful character of the manifestations having become generally known, and attracting so much attention, that Mr. Bangs will soon commence holding seances, in which all can have an opportunity of witnessing the wonderful doings of the denizens of the Spirit World. Many of the manifestations so far exceed anything that we have ever before seen or heard of, that by some of our readers they would be considered incredibly, hence, we will only mention a few. Either of the little girls would hold a slate under the table, and as quick as thought, the pencil would commence to dance thereon, and soon a message would be written and handed to us. This was done repeatedly with favorable results each time. Chairs were moved about the room with wondrous rapidity, mids to dance and keep time with tunes that were sung, and various instruments were played upon in a small cabinet, where one of the little girls put her hand to the aperture, at one side, leaving her wrists exposed, showing conclusively that she could not produce the results as witnessed, as rapping was heard in different parts of the cabinet remote from her hand. We shall soon give a more extended notice of these wonderful children, and will inform the public when their parents commence holding public circles.

Lyman C. Howe Answers Father Hecker.

Lyman C. Howe will answer Father Hecker, the celebrated Catholic priest, who recently lectured against Spiritualism, at Farwell Hall, Chicago, on Tuesday evening, Feb. 28th.

Bro. Howe is a truce medium of rare qualifications, and it is more than probable that this being the case, the devotees of old Theology may cause his arrest at the time of the lecture; arrests of mediums, just now, being a popular mode of suppressing spirit communion. Several mediums have been arrested for playing their profession, as we go to press. We shall see. The end is not quite yet. We shall have more to say upon this subject next week.

Let Spiritualists and all liberal minded people at least, be on hand to hear the reply to Father Hecker's great lecture against Spiritualism.

Obituary.

Departed this life, on the morning of Feb. 21st, Bro. Charles A. Brooks, of Chicago, in the 55th year of his age.

Bro. Brooks was one of the early settlers of Chicago, having come here as early as the year 1835. At an early day in the history of St. Charles, he opened a dry-goods store, at that beautiful and thriving town, and remained there until eleven years ago, when he returned to Chicago, where he has resided until his demise. He leaves a widowed companion, and three little daughters, to mourn his loss. May he and loving guardian angels watch over and guide them in wisdom's ways.

Personal and Local.

—J. R. Francis is now at Olathe, Kansas, where he will remain during the month of March.

—Dr. J. K. Bailey has extended his field of labor to Pennsylvania, where he is doing a good work.

—There will be regular meeting of the Chicago Lyceum in Lower Farwell Hall, Wednesday evening, March 1st, to discuss the subject of Spiritualism. An invitation is extended to all to be present. Free seats for all.

—Austin Kent writes: I report, since my last: Mary A. Jewett, (collections).....\$3.00
M. D. Briggs.....\$1.00
M. F. Shuler, Buffalo.....\$2.00

Total.....\$6.00
Many thanks, brothers and sisters. A. Kent.

Stockholm, N. Y.

—Joseph M. Rogers, of Williamsburgh, Iowa, writes: "We have been blessed with four lectures from F. E. Lawrence, of Ottumwa. He has been a Campbellite minister eight years, and understands how to deal with the orthodox. He speaks inspiringly, gives good tests, and also is a good healer."

—We now have on hand a good supply of "The Fountain," and hope hereafter to keep a supply equal to the demand.

—Dr. H. P. Fairfield is lecturing this month for the Spiritual Society in Bangor, Me. He is ready to make engagements for March. Address, Bangor, Me.

—W. F. Hallam, send us your post office address, and we will comply with your request.

—Sister A. H. Goby is still lecturing in Cleveland, Ohio, to good audiences, with fine success.

—A man sends three dollars to renew subscription to the JOURNAL, from Staunton, Ill., but gives no name.

—D. W. Hall, the indefatigable laborer and advocate of our cause, desires to visit the West and North next summer. Those who wish his services should address him at Hobart, Ind.

—Mrs. M. J. Wilcoxson speaks at Louisville, Ky., this month. She is one of our most eloquent advocates, and through her instrumentality many a sinner after truth has had the soul illuminated.

—"Goethe's Conversations with Muller," edited by C. A. E. Burkhardt, have only recently been published in Germany, although Muller has been dead twenty years. It has been impossible to give his literary remains to the world before, on account of the decease of one after another of his literary executors before completing the work. The book has been looked forward to expectantly by all who knew Muller's relations with Goethe, and his character for ability and integrity. Chapters are now being published in "The Radical," translated for that magazine by C. C. Shackford, whose translations of Goethe's works have been received with great favor and commendation. The complete work will be published in book form early in the Spring.

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ing sheet music, he has devoted all his capital and at-
tention to the manufacture and sale of Pianos and Me-
lodeons. He has just issued a catalogue of his new instru-
ments, giving a low scale of prices, which show a marked
reduction from former rates, and his Pianos have re-
cently been awarded the First Premium at several fairs.
Many people of the present day who are attracted, if not
convinced, with the swelling advertisements of rival piano
houses, probably overlook a modest manufacturer like
Mr. Waters, but we happen to know that his instruments
earned him a good reputation long before Expositions
and "hooches" could confer a celebrity upon a shop-
of; indeed we have one of Mr. Waters' Piano Fortes now
in our residence, which has stood for years, of which
any manufacturer in the world might well be proud. We
have always been delighted with it as a sweet toned and
powerful instrument, and there is no doubt of its dur-
ability. More than this, some of the best amateur players
in the city, as well as several celebrated pianists have
performed on said piano, and all pronounce it a reliable
and first class instrument. Stronger information we
could not give.—Home Journal.

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in America.—The Independent, N. Y.

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Frontier Department.

Dr. N. A. Durham;—insisted, I send copy of Mr. Braden's former letter; also send him his list. I desire you to act as my committee man. When he has accepted, fully committing himself to the resolutions marked first and third on former communication, first and second on this; then we will discuss the second. I will not fully take up the matter until I have a square answer from Mr. Braden, fully denying the two resolutions. The discussion must be governed by strict Parliamentary usage. I shall not be able to meet him before the 15th inst. or the 1st of April, 1871.

Yours better pleased, copy of all correspondence between you and Mr. Braden.

Accept regards. E V. W.
Des Moines, Iowa, Sept 28 h, 1870.
The following propositions came in Dr. N. A. Durham's letter, of Sept. 20th, from the Rev. C. Beaman:

Propositions.

The Jew's and Christian Sacred Scriptures of the Old and New Testaments are the revelations man needs, or in, first, the manner they were given to man: second, the great ideas on which they

are based; third, their development of those ideas; fourth, their teachings of doctrines and duty; fifth, their influence on mankind, they ever have been and are adapted to man's condition, capacity and wants, and calculated to secure his greatest good here and hereafter. I affirm.

The Jewish and Christian Sacred Scriptures of the Old and New Testaments are, first, authentic; second, genuine; third, credible; fourth, true in their statements of history, science, doctrine and duty; fifth, inspired; sixth, of divine authority. I affirm.

On the day we received the above, we received the following letters:

E. V. Wilson—Dear Sir:—I have this morning been handed your letter to Dr. Durham, by the doctor, and hasten to notice what demands attention. Your first and third propositions I accept; your second I refuse to affirm; for I do not believe in after debating as much as you have in your Christian Science, you must know that we do not believe King James' Version to be plenary inspired. I will have the Doctor send you a copy of what I will affirm concerning the Bible, and you can select what you choose as my affirmative.

You have ignored the real issue in your affirmations—the supermundane origin of your doctrines. Did you do so deliberately? Will you answer these questions? Do you believe it has its physico-psychological phenomena,—such as writing under spirit influence, healing, etc? Do you believe that these phenomena and the teachings that are produced under their influence, are produced by, and emanate from, the spirits of the departed?

Now, a square "yes or no" to these queries, and no dodging! If you answer "yes," as you must, will you dare to affirm it? "The physical and psychological phenomena are the teachings modern Spiritualism emanates from, and are produced by the spirits of the departed?"

Now, dare you still write? Now, no crawling, but face the music. Your time and other terms? Yes. Your restrictions? Yes, those in my own best writing. That will affirm. I have time to publish. I am forestalled. I have already in the hands of the editor of the Du Quets Tribune a history of the whole matter. I will send you a copy. You can then see the endorsements I have, and I will insist on your having equivalent endorsements. Let me hear from you at your earliest convenience, and make up your mind that you will have to affirm what you believe and teach. I will do the same, and no more.

P. B. - You say nothing of publication. Do you
people desire it? CLARK BRADEN.

G. B.

Du Q 1010, Ill., Sept. 30th, 1870.

E. V. Wilson - Dear Sir: - I learn from Dr. Dur-
ham you have the last proposition I made to the
Association at Du Quoin. Send me the sheet of
legal cap, or a verbatim copy. Send immediately
on receipt of this, and oblige,

Carbondale, Ill, Sept. 30th, 1870.

The third resolution needs no comment. Suffice it to say, I am a Spiritualist, and my first resolution covers all I believe, and I propose to sustain Spiritualism by the Bible,—King James' Version.

I am not discussing your creeds,—nor shall I, save as the resolution covers them. You will oblige me by refraining from the use of vulgarities,—it is not necessary in our correspondence. You

will not "crawlsnitch" when we meet. As to my threat to publish you, I know nothing about it, other than the publishing of our correspondence. Your declaration that you "have already forestalled you [me] by placing in the hands of the editor of the *Da Quon Tribune*," is a little shaky. If this be so, why do you ask for a copy of matter "on sheet of legal cap paper?" In regard to publication, I'll mention it if I am not prepared to do so.

As to "endorsements," or "bonds," I need none, shall give none, save my position before the world as a public man; neither do I ask any beyond that. You are a minister, representing a society. I know who you are, and I am well known to the world as a seer, speaker, and Scripturalist. I need not

The time for these discussions, I trust may come off during full moon of March or April, 1871. I will, as soon as I have time, make full arrangements with Dr. Derham, who will act as my committee-man, and through whom all future correspondence will be conducted.

As matters now stand, the resolutions you have accepted, are:

1st - *Resolved:* That the Bible, King James' Version, contains modern Spiritualism in all of its phases and teachings. I affirm.

2nd. - *Resolved:* That the teachings of modern Spiritualism are beneficial to man here and hereafter.

I know no Christian Sacred Scriptures of the Old and New Testament. We are to discuss King James' Version of the books known as the Old and New Testaments, called the Bible. If you are not posed in what constitutes modern Spiritualism, you had better not enter into this discussion.

I will write him full instructions as soon as you fully accept my resolutions unconditionally.

I may sometimes be a little slow in answering, for all communications will have to be twice mailed, for I am on the wing; therefore address me through Dr. Durham.

Yours for the truth,
E. V. Wilson.

Des Moines, Iowa, Sept. 28th, 1870.
(To be continued.)

**E. V. Wilson's Appointments for March,
1871.**

On the evenings of the 6th, 7th, 8th, 9th, 10th, 11th, 13th, 14th, 15th, 16th, 17th, and 18th, will discuss the subject of Spiritualism with the Rev. Clark Brandon, of Carbondale, Ill.

**REAL LIFE
IN
THE SPIRIT-LAND;**

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OTED TO
L PHILOSOPH

ROMANCE AND GENERAL REFORM.

[SINGI 3 EIGHT CENT

VOL. IX.—NO. 25.

By Emma Harding.

I there are facts unwritten, but are numerous of truth. Why should they be hidden? Why not let our dear glooms of the spiritual shine out? Our human pilgrimage is the spiritual situation in every part of the country to take me such evidence. If I am properly used in this manner, the work will be a great good. State such facts as you personally know; call also from the papers. Be careful and give names of the departed and witnesses; also, the places and dates; and for these favors, you will oblige souls that are so earnestly asking for proofs of angel ministry.

Address me as soon as possible at Glen Beach, Wis.

Fifty Cents for Three Months on trial
TO NEW SUBSCRIBERS

WHO ARE THE WORLD BUILDERS?

Hollow Globe," by Wm. F. Lyon.

be so constituted as to possess it all. If the universal worlds are filled with individualized intelligences, and each one has a possession more or less wisdom and consequent power, and they have this belonging to them as selves identities, then how can it be said that one single, personal identity can possess all the wisdom and power which can possibly exist in all these universal realms? If it is acknowledged that globes or worlds are mechanized

TO BE CONTINUED.

OUR MEDIUMS ARRESTED!

So much has been said by the other papers of this city concerning the fortune-telling nuisance, and so little accomplished by their efforts that the police have felt compelled to take action, so far as the police on the right track, as to cause the arrest and trial of some of the principal pretenses of the city. It will be remembered that the law on the subject was published a short time ago in the *Sunday Tribune* with a request to the police to do their part in its enforcement. With that in mind, regard for the order of the city, and the fact that Captain C. H. C. Hickey determined to see "exactly what was the status of some of the "prophets," and to that end sent an experienced detective out yesterday, to find out who were fortune-tellers and who were not. Accompanying him was Mr. Bobbert, of the *Tribune*, who acted as sort of secretary to the expedition. The police took the first street car, and noticed that at several places which once had signs of "revealers" and other forms of the nuisance, had no evidence that such business was carried on there. Turning into Jackson street they came upon the residence of Madame Maynard and Doctor Mathews, and, after a preliminary knock on the door, they were admitted. The doctor, on finding himself in the form of the "Doctor" he graciously admitted, in reply to questions, that both he and Madame Maynard were in the habit of telling fortunes, and that they had no other business than that and its kindred branches. With a polite apology for the questioning, Mr. Bibbbs and the detective meandered up Clark street, and on the way placed the subject of time before, been in jail just. Here, however, the signs were taken in, as in the other cases, and business had apparently ceased. Turning east on Van Buren, the duo proceeded to the former habitations of several other members of the "fraternity," and found the astrologer's signs replaced by neatly painted signs which indicated that the doctor and his place only had the element on inside. Turning down Third avenue, and proceeding south, the enterprising explorers found the residence of Mrs. T. J. Lewis, who is named on her sign as a "Reliable Clairvoyant." A few minutes' conversation with Mrs. Lewis revealed the fact that she was a fortune teller—at least, she was so called by the element on her sign. "I am a fortune-teller. My husband is a physician, and I diagnose for him, and sit for business." Another trip on Clark street brought the commission to No. 311: which was adorned with

THE POLICE COURTS.

The clairvoyants and their kindred were brought before the Armory Court on yesterday and disposed of in order, or, rather, in a lump. The testimony against the ten persons arraigned was that mentioned in the *Tribune* of yesterday, viz.: That they had signs out as fortune-tellers, prophets, seers, clairvoyants, or something of the sort, and that they had been nearly everywhere, and had told fortunes for money, when that consideration could be obtained. A crowd of bystanders and a very few reputable lawyers were present, and their line of argument was, that wherever or whenever any man or woman professed to reveal the future by means of intercourse with the spirits, that person was a wizard, or a fortune-teller, and was entitled freedom of religion. This was the course of defense adopted by nearly all the prisoners, who, almost without exception, claimed to be seers, or gifted persons. After a very tedious trial, which lasted for nearly five hours, Mr. Clyde, assistant in the City Law Department, summed up the case for the prosecution in a few words, and a reading of the words was in the grandest contrast to the mass of gibberish offered by the defense. He cited the definition of the lexicons; seers and jurists, and claimed that displayed signs and the admission of the parties themselves were proof enough to convict under the ordinance. "Judge" Summerfield summed up the evidence by saying that there certainly was a wizard and a reading of the words in the poorer cases by pretending to tell them that which they did not possess, a knowledge of the future. He disclaimed the intention of interfering with the rights of Spiritualists, and concluded by stating that the admission of the commission of a certain offense, even when this open admission was supplemented by the display of signs and reading of the words, was not sufficient proof to cause a fine to be imposed. On this ground he discharged Maynard, Matthews, Johnson, Jorgenson, Lewis, Cole, Baker, and La Cuba; but fined Cecelia Hebling, who pleaded guilty, and Lu Western, who did not, \$10 each. These fines were afterward suspended, however, that is, in effect, they were pardoned in the interest of decency and order by Captain Hickey's predecessor's attempt to enforce the statutes and ordinances. It is hoped that the matter will stop here; but that some other means will be found to reach this nauseous and disgusting swindle.

A few days since, this same paper, the *Chicago Tribune*, came out with an article calling on the police to arrest and suppress the mediums and clairvoyants. It is an undoubted fact that they were so induced to do, from a lecture delivered by Father Hecker, a rabid Catholic, who spoke against mediums and Spiritualism, the tenor of his discourse being, that it was in part

ak'er."

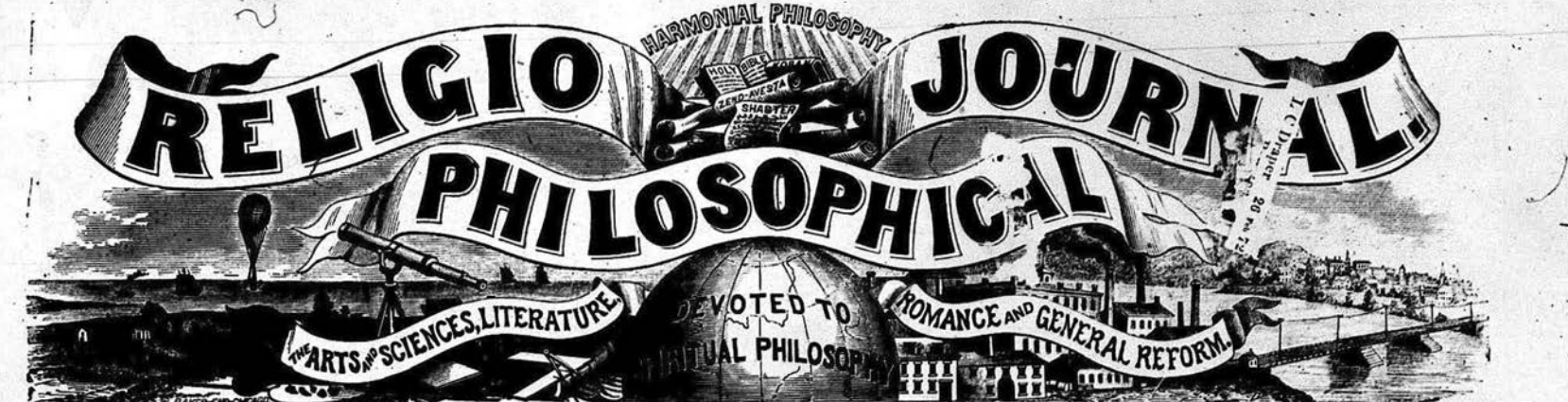
The Chicago Tribune will learn that the rights of Spiritualists are no less sacred *before the law* than the rights of other religious orders. Too much credit cannot be given the eminent counsel, Milton T. Peters, who stands in his profession not second to any lawyer in the city of Chicago. Mr. Peters is a Spiritualist, and took a live interest in this matter.

Yours for truth and liberty,

We have had to depend upon the very meager and prejudiced reporters of the city papers for the substance of the report of Bro. Howe's reply.

We regret very much that we did not employ a reporter, to give it *verbatim*, and should have

be happy.



CHICAGO, MARCH 18, 1871. VOL. IX.—NO. 26.

THERE IS NO DEATH.
There is no death! The stars go down
To rise upon some other shore
And bright in heaven's jeweled crown
They shine forever more.
There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.
The granite rocks disgorge as
To feed the hungry ones they bear,
The fastest leaves drink daily life
From out the vernal air.
There is no death! The leaves may fall,
The flowers may fade and pass away—
They only wait through wintry hours
The coming of the May.
There is no death! An angel form
Walks o'er the earth with silent tread,
He bears our loved things away,
And then we call them dead.
He leaves our hearts all desolate—
He plucks our fairest, sweetest flowers:
Transplanted into bliss, they now
Adorn immortal bowers.
The bird-like voice, whose joyous tones
Made glad this scene of sin and strife,
Sings now an everlasting song
Amid the tree of life.
And where he sees a sparrow bright,
Or heart too pure for world or vice,
He bears it to that world of light
To dwell in paradise.
Born into this world of pain,
They leave us but to come again;
With joy we welcome them the same,
Except in sin and pain.
And ever near us, though unseen,
The dear immortal spirits tread,
For all the boundless universe
Is life. There are no dead!

A WOODEN LEGGED GHOST.

In my Times of this morning, in an editorial article, I was forcibly struck with this remark: "Most people turn a willing ear to every revelation of the marvellous. Superstition and credulity can scarcely be regarded as salient features of our nineteenth century civilization, and yet few of us would like to confess how, after all we have given our faith of the supernatural ghost stories, which have not lost their wondrous charm for the wisest as well as the simplest. Of course, in the light of science and of reason all these things are nonsense; but, after all, it is not science or reason which can help keeping a safe spot in our hearts."
I think it was Charles Lamb who reasoned that science had established the fact that the subject of ghosts was not a theory, or anything of that indefinite sort, and he "worked it out" in this way:
"It is now admitted to be a scientific truth, that at the end of every seventh year of every man's life, or every woman's life, not a particle of physical material remains in their system which was in it seven years before."
Every seven years, therefore, a man or woman is "not that man" or woman, but another man or woman. Every seven years, therefore, we are peeling off from each a concentric ring, as from the concentric ring of an onion, a shadowy representative of the individual person, which is wandering in space, increasing by one at the end of every seven years. And this was Lamb's theory of ghosts. Every seven years a man's ghost left him, not to appear elsewhere anywhere, and at any time, and "no questions asked," of a cold night, as in the poor buried King of Denmark's case. Now, reader, had not this thought, so forcibly expressed by Joanna Bailey, sometimes entered your mind?
"Shall the departed gaze on the night?
Shall I glide past her in the moonlight shade,
And thus perceive if she or children's prayers
The but the mortal breath that passes by?"
Sitting beside a winter fire of an evening in a roundabout chair upon a solitary hearth, in a house where the unwelcome sound of a footstep is to be heard only after the summons of a bell, have you ever encountered those "mysterious spirits"? I think you have. I know I have.
The fact is, that there is not one family in ten but has its traditional ghost story, which, when narrated to the group that gathers round the winter fire, excites, according to the age and character of the listeners, terror, sympathy, doubt, incredulity, or ridicule. Still the old story is kept alive and cherished in after-life, for it pertains to that world of untold being, which approaches toward us with its slow and noiseless, but irresistible and overwhelming movement.
The incident narrated below, by an old friend, a correspondent of mine, was told me to me at his own most hospitable hearth, and toward, at my earnest request, reduced to writing, from which the present narrative is greatly reduced, yet contains in compact form, all that is necessary for the full understanding of the reader. The important point made by Lamb, as to the "scientific theory of concentric rings," is given every seven years, in a wooden leg, which does not expand and bourgeon, and, as a result, is in shadow with the human system—that is the question. The very remarkable incident took place in the island of Oahu, in relation to which there is at present some national agitation, which promises to increase as time goes on.
During a period of considerable excitement, from a season of great mortality among the inhabitants of the island, in the year— a veteran English regiment was stationed upon the high bluff of land which forms one point of

a crescentular bay, and overlooks the town and harbor. Inland, toward the east, a small plain extends itself, while, on the west and north, which is nearest the shore, and almost overlooking it, are several low, one story buildings, hastily erected, of wood, and the quarters of the officers of the corps, and consisting of all of three or four rooms in each end, with a piazza on the side toward the sea, extending the whole length of the structure, and forming a shaded and agreeable promenade during the earlier part of the day. Rooms opened upon the piazza a communication with each other by means of a side-door, which was occasionally kept open for the free circulation of air.
In one of these barracks were quartered three officers of the regiment—Major Hamilton, Capt. Gordon, and a third, whose name I cannot at this moment recall.
Major Hamilton's apartment was in the center. He had a leg in the service; and usually wore a wooden pin or stick shoe with iron, and being an alert man, fond of exercise, used to walk up and down the piazza for hours together, stopping occasionally at Gordon's door or window, and sometimes looking in at that of the other officer, exchanging a cheerful word with them, as they sat, each in his apartment, endeavoring to beguile the time with drawing, reading, writing, thoughts of promotion, of home, and of a speedy and happy return to Britain.
The sound of the Major's step was peculiar. It was only the blow given by the iron ferule at the end of his wooden leg that was heard; for, although a stout man, he trod lightly with the remaining foot, and heavily only with the wooden substitute, which gave forth its note at short intervals, as he paced to and fro so regularly that there was a certain pleasure in listening to it. Sounds that strike the ear in this measured way affect us more than others. The attention becomes engrossed, and they grow eloquent as we listen.
The calkers' hammer strike, as it flies from the dock-yard of the busy port across some placid bay into the green and peaceful country, is an instance of this truth. Associated with this measured movement of the Major, was his deep, hoarse voice, that fell like a hammer, and, as if, whether on the field of battle, or as now amid the sickness which was devastating the colony at this melancholy period.
Major Hamilton was taken down with this sickness, a dry fever, which "drank the blood," and was attended with delirium. The Major was conscious of recovery, and, from his happy temperament, his physician agreed with him. But these hopes were not destined to be realized. He expired seven days after he was first seized, while endeavoring to speak a last word to his friend, Captain Gordon. He was buried under a small tree at the end of the island.
Now, it was the second night after this wonderful event that Gordon, having retired to bed later than usual, found himself unexpectedly awake. He touched his repeater, and found it only a little past one o'clock. He turned on the other side and composed himself asleep. Thoughts of his friend's sickness came into his mind, and he turned on the pillow, and he said: "Poor Hamilton! Well, God have mercy upon us!"
He felt at this moment that some one near him said "Amen" with great solemnity. He was effectively aroused, and asked, "Who is there?"
There was no reply. His voice seemed to echo into the silence of the night. He then remembered that the door was ajar, and he listened intently, but heard nothing save the beating of his own heart. "It is all mere imagination," he said, and once more laid his head upon the pillow, and the moment he did so, he distinctly heard, for the first time, the Major's well-known step. It was not a matter to be mistaken about. The ferule sound; the pause for the foot; the sound again, measured on its return, as if all were again in life. He heard it first upon the piazza; he heard it approach; pass through the door from the piazza into the centre of the apartment, and then, as if the figure of the departed were standing on the other side of that open door in the room it had so lately occupied.
Gordon rose. He went to the window that opened upon the piazza, and looked out. The night was very beautiful; the moon had gone down; the sky was of the deepest blue; and there was no sound save the low dash of the waves upon the rock at the foot of the bluff, and no light save the lucidity of a single star, which traced its glittering pathway of light toward him, across the distant waters of the ocean.
"It is very strange," said he; "I could have sworn I heard it!"
He returned to the door that stood open between the two rooms. The Major's apartment was darkened by the shutters being closed, and he could distinguish nothing inside it. While he stood gazing into the dark room, the thought of being in the presence of a disembodied spirit rose in his mind, and although a brave man, he did not immediately control the thrilling sensation of terror that began to possess him.
He passed out on to the piazza. The sentinel presented arms.
"Have you been long stationed here?" said Capt. Gordon.
"Half an hour," was the reply.
"Did you see any one?"
"No, sir."
Gordon returned at once to his room, vexed at himself for having been the sport of an illusion of his own mind. He closed his door and his window, and went to bed.
He was now thoroughly awake, and had regained, as he thought, entire possession of his faculties. "My old comrade," said he; "what could he possibly want with me? We were always friends—kind-hearted, gallant fellow that he was! No man was ever his enemy, except

upon the field itself. Why should I have dreaded to meet him, even if such an event could possibly be?"
A moment or two after this he was almost paralyzed with dread, by the recurrence of the well-known step, which now seemed pacing the dark and tenanted apartment. All combined to make, in his imagination, a situation appalling and awful. It was, therefore, with great earnestness that he exclaimed:
"In the name of God, Hamilton!—is that you?"
A voice from the threshold of the communicating door, addressed him in tones that sank deeply into his soul:
"Gordon! listen, but do not speak to me. In ten days you will apply for a furlough; it will not be granted you. You will renew the application in three weeks, and then it will be successful. Stay no longer in Scotland than is absolutely necessary. Go to London. Take lodgings at No. 27 Jermyn street. You will be shown into an apartment looking into a garden. Remove the panel from above the chimney-piece, and you will find papers which will give you the address of my wife and son. Listen! for they are in deep distress; and these papers will establish their right. Do not forget me!"
When Capt. Gordon arose it was broad day. He dressed himself, went to town, drew up a statement of the affair, and swore to it. A recent arrival had brought intelligence of the death of his father, and of his accession to a large estate. Within ten days he applied for a furlough, but such had been the mortification among the officers that his request was refused. Another arrival, however, brought to the island a reinforcement for the garrison, and the difficulty was removed, on a second application, in three weeks.
He sailed immediately for Scotland, arranged his affairs, and intended at once to leave for London, but aggressive engagements one after another, retarded his departure, and he forgot his friend's concerns, and the preter-natural visit which he had received from him were no longer impressed so vividly as at first upon his mind.
One night, however, after a social party of pleasure, he awoke without apparent cause, as he had done on the evening night in Dominica, and to his utter consternation the sound of the Major's iron footstep filled his ears.
He started from his bed, rang up his servant, ordered post-horses, and lost not a moment upon the way until he reached the number-and-home in Jermyn street.
He found the papers as he had expected. He relieved the widow and orphan of his unhappy friend, and established them as such in the inheritance to which they were entitled by his sudden death.
It is not known that Capt. Gordon rose very high in his career, and that his subsequent life distinguished him as a brave and honorable officer, and a fortunate General.

THE "OLD SCHOOL" DOCTORS.

By Dr. C. Baker, M. D.
The following we clip from the Chicago Tribune:
"Dr. Wm. A. Hammond has been turning his attention to Spiritualism, and has arrived at the conclusion that it is partly humbug and partly disease. He has written a book on the subject, and has been lecturing on it since he came to Chicago. He says that the mediums are all simple tricks. As for the trances wherein mediums are said to hold converse with the souls of the departed; these, he thinks, are not so much tricks as diseases; the particular disease being hysteria, catalepsy, or ecstasy, or a union of the three in various proportions. The doctor asserts that any speaking medium may be cured of the 'malady' by doses of strychnine and iron."
This article appeared in the paper of the writer of the above article, who wrote out with his pen the justly earned reputation of over fifty thousands of reliable mediums, and publicly stigmatized over eleven millions of Spiritualists, among whom are numbered many of our best scholars, statesmen, orators, poets, divines, physicians, and artists; and, as a result, whose credulity, as it is unkind and fallacious, whose religious experience and belief is as sacred to them as it can possibly be to the Protestant or Roman Catholic.
The diplomated regular schooled physician, of which class the above doctor is a fair sample, ever ready to diagnose by pulse, eye and tongue, and when through, oftentimes knows about as much what ails the patient, as an ignorant. This knowing doctor, like many of his brethren, is very loud on paper, and when away from danger, but when in the presence of a good medium or clairvoyant, is dumb with astonishment before these oracles, whose conclusions were never given by stereotyped doctors, but came by natural law, and reach far into heaven; whose perspicacity, spirit-vision, and impressions, not only unveil the deep, hidden malady of the patient, but also the ignorance, stupidity, and arrogance of the regular quack, who receive their medical dogmas and astrological principles from Hippocrates, or from books written by minds walking in the same well beaten track; who, moreover, ever "wrap non-sense round with pomp and darkness," till it seems profound, using hieroglyphics—Latin, and Greek—for no other reason, when writing their prescriptions, than to keep mankind in ignorance, and to prescribe deadly, poisonous drugs to their patients with impunity.
Dr. Jamieson, of Edinburgh, affirms that, "The present practice of medicine is a pyrrhic to the name of science, while its professors give evidence of an almost total want of true knowledge of the nature or proper treatment of disease." Nine times out of ten, our miscellany

remedies are absolutely injurious to our patients suffering under disease, of whose real character and cause we are culpably ignorant."
The following is from Dr. Itzinger, a Fellow of the Royal College of Physicians of London, of the highest medical authority known to the British schools:
"It cannot be denied that the present system of medicine, is a burning reproach to its professors, if, indeed, a series of vague and uncertain incongruities deserve to be called by that name. How rarely do our medicines do good! How often do they make our patients really worse! I fearlessly assert that in most cases, the sufferer would be safer without a physician than with one. I have seen enough of the malpractice of my professional brethren, to warrant the strong language I employ."
Professor Gregory said:
"Gentlemen, ninety-nine out of every hundred medical facts are medical lies, and medical doctrines are, for the most part, starting notions."
Dr. Campbell, Physician in Chief to the Philadelphia Hospital, gave utterance to the following:
"Nature, Nature cures disease, gentlemen. Never forget that. When you get into practice, and begin to prescribe largely, you will begin to 'overlook that fact,' and to think that you 'yourself, and your medicines cure.' As soon as you do so, you begin to kill."
I could fill every column of this paper with the like testimony, but space will not permit.
What spirit does the orthodox medical profession manifest toward the proponents of any new principle? Do the professors examine the new system, and render to the public an impartial verdict? No; the bitterest denunciations, and the most partial and violent criticism, constantly emanate from the various distinguished professors. Thus was Harvey honored for his discovery of the circulation of the blood; thus was treated Dr. Jenner for introducing the system of vaccination for the small pox; thus was Hahnemann anathematized for leaving old paths, to explore and reveal the beauties and mysteries of homoeopathy. And thus was every fresh attempt to break away from old fastenings and fallacies of the schools, denounced and derided by the established medical profession. But reformation in the science of pathology must come, and the errors and mysteries of the prevailing practice be exposed and abandoned. Reformation must begin with the people. The diseased and suffering will stretch forth their arms to embrace any medical improvements or principles that promise to prove beneficial to the inhabitants of earth.
The ancientness or oldness of a doctrine is almost positive evidence that it originated in ignorance, superstition and error.
Then again, how absurd to seek positive knowledge of pathology, in dissecting rooms and laboratories, and under the microscope. As well might you enter a vacant house after the inmates had moved out with furniture, carpets, window-curtains, etc., and seek information from the body, when the spirit had departed—moved out.
But then, what does this man's opinion amount to, who says that some people are acting him, as those of ancient times, who, instead of prescribing strychnine and iron for mediums, slaughtered millions of harmless men and women, as innocent children, by the torch, liquidation and scaffold.
And now this astute and distinguished Orthodox doctor would, under an iron old chest, poison them with strychnine and iron! "The blood of the martyrs has been the seed of the church." Persecution only makes converts to any faith.
We epine that druggists, priests, potentates, Orthodox doctors and divines, will yet find that man hath a spirit that dare be free. Mankind need true teachers and healers. The two professions should be made one. No higher gift than the true physician, who not only ministers a soothing balm to the oftentimes quivering, aching, and diseased body, but also teaches the laws of life at health, which proves often to be the best of prevention which is far better than the power of cure.
All schools of medicine have good in them, but none have all good. Hosts of heroes and master minds, whose names adorn the historic page, were not college-bred.
Time will bring all things right, notwithstanding puffy men may froth and foam like bubbles on the sea. "A Divinity shapes our ends, rough hew them as we may."
Chicago.

OLD FOETISM.

By Dr. M. L. Sherman.
BROTHER JONES—We find that the persecuting spirit which existed in the past among the so-called Christians, has revived, and manifested itself quite actively within the past few days in the city of Chicago—this city of boasted freedom and liberty!
The Doctors of Divinity and Doctors of Medicine are showing forth their Christian development by persecuting and maligning those who refuse to think as they do, or bow before the shrine of their unknown God, or iterate the fossilized, stereotyped teachings of a doctrine they cannot subscribe to, and because of their adherence to principle and truth, have received the anathemas of Father H.cker, aided by his holy Catholic Church, the editors of the Tribune, and the detectives of this worthy city, and caused an arrest of such as should be made an

example of, for the safety of the city in future. What was the result? Release, and honor resting upon the persecuted, shame and dishonor upon the persecutors.
The editor of the Tribune is much exercised concerning pretenses who obtain money under false pretenses, and in his brief authority accuses a class of persons who should be protected because of their sensitiveness, poverty, and honesty. If clairvoyants, mediums, and fortune tellers obtain money under false pretenses, how is it with the priests for instance, this same holy Father Becker? Does he not represent himself as the vicegerent of God, inducing his deluded followers to confide in him, and pay him liberally for his prayers, that through his intercession they may be absolved from their sins? What is this, we ask, but obtaining money under false pretenses, deception, and worse than all, under the cloak of holiness? This terrible deception is not confined to the Catholic order, but prevails extensively among the so-called Evangelical denominations; witness the pious fairs, tea-parties, grange, and lotteries gotten up upon special occasions, to aid these Christians, or perchance raise funds whereby the man of God may go upon an expedition of measure, and thus obtain money, we would ask? Does not that so-called man of God know full well that his people can read from the same book, and pray to the same source as he, and dispense with his services? And were he strictly honest, would he not refuse to accept for his yearly salary such large sums, well knowing that many of his church and congregation are poor, and very poor? We can see no reason why priests are not justly accused of obtaining money under false pretenses, and that too, under the meaneast and most contemptible pretense—that of soul-saving! Who or what can they save souls from?
Then come the learned M.D.s, who fear their craft is in danger, and try to have the State Legislature enact laws that will inflict a fine and imprisonment upon any one who shall attempt to minister to suffering humanity—unless they can produce a diploma, qualifying their license to drug and kill scientifically. Like the priests, these doctors know that in ninety-nine cases out of one hundred, their drugs do more harm than good with their poisonous drugs, and if the patient were left alone with nature, the recuperative forces would act, and an equilibrium of nature's energies would be restored. Like the priest, he well knows that mystery is his stronghold and tower of defense, and that his bread and butter depend upon keeping his patients in ignorance and mystery. Can the M.D.s wash their hands of this accusation?
The editors of the Tribune had better institute another and broader search for imposition, swindling, and obtaining money under false pretenses, and perchance they might commence at their own door, and by so doing remember a command laid down in an ancient book, which reads, "Judge not man, for with what judgment ye judge it shall be judged to you again." Let them beware, lest they come under the ban of condemnation.
Spiritualists, reformers, and mediums, stand firm; and ye who have suffered persecution at the hands of self-appointed impostors, be brave, and count the experience as gain, knowing that hosts of invisible ones stand near, who will see that justice is meted out to your accusers.
Let honesty be your watchword, and remember that all who would live out their highest convictions of right, are anciently warned, "must suffer persecution at the hands of religious pretenders, who piously see the mote in the eye of their neighbors, but forget the beam in their own."
Chicago, March 10th, 1871.

AUSTRALIA.

A New Field for Lecturers.
A gentleman, signing himself "Esprit Fort," writes from Australia as follows:
"S. S. Jones—It will be gratifying for you to know that the JOURNAL is read and appreciated in this remote part of the world. I have been very little known here (eleven months ago), slowly, but gradually advancing. The want of good mediums is a great drawback to its progress. We have many, except those who follow at private circles, and you know how difficult it is to get people to think on the subject; at all, unless you can first arrest their attention by a sign of the phenomena. I have tried this, and with occasional rapid progress, and I believe would make satisfactory advances, if only had lecturers. Thousands are ready to break with orthodox, if there was only some place for them to attend on Sunday evening. There is a large hall for labor here, and immense good might be effected by competent lecturers.
It seems strange to me that among the many there are in your midst, none of them have directed their attention to us, where their services are so much needed; not that I would hold out the slightest inducement for any to come here, but I am impressed that they must obtain a large income by lecturing, but I know they might do so immensely of good, and supplement their income by Sunday evening lectures, and I think there would be little difficulty for any or some of us, who wish to obtain remuneration from other sources for the rest of the week.
Occasional lectures are given by G. C. Leach, Esq., of Geelong, a barrister, who follows at private circles, and lectures on Sunday evenings, refusing to accept anything for his services. He is about the only one in the field, and confides his efforts to the town in which he lives, excepting an occasional visit to an adjoining one, Launceston, where he has always drawn an audience of 1500 persons. Accept my wishes for the success of you, valuable paper."
Victoria, Australia, Dec. 5th, 1870.

—Read advertisement of the Craig Microscope

[illegible]

Religio-Philosophical Journal

E. J. JONES, EDITOR, PUBLISHER AND PROPRIETOR.
S. B. FRANKS, ASSOCIATE EDITOR.

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Religio-Philosophical Journal.

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SUBSCRIBERS are particularly requested to note the expiration of their subscriptions, and to forward what is due for the ensuing year, with or without further reminder from this office.

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3. The courts have decided that refusing to take newspapers and periodicals from the post-office, or removing and leaving them uncollected for a week, is evidence of intentional fraud.

LOOK TO YOUR SUBSCRIPTIONS.

Upon the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to Dec. 31, 1870, it will be mailed "Smith J. to Dec. 31." The 31st of Dec. 1870, if he has only paid to Dec. 15th, 1870, it would stand thus: Smith J.—to Dec. 15. Or, perhaps, in some cases, the last two figures for the year, as 70 for 1870, or 71 for 1871.

Those desiring money to this office for the Journal, should be careful to state whether it is a renewal, or a new subscription, and write the proper name plainly.

VOLUME TEN.

Our subscribers will see that this number closes VOLUME TEN of the RELIGIO-PHILOSOPHICAL JOURNAL.

We are happy to know that there is no paper published that shows a better record than this Journal. It has ever been consistent and firm, keeping an eye single to the truth. The media selected by the loved ones in spirit life, through whom they can manifest, mentally and physically, to friends of earth, have ever been sustained through these columns. Heaven has blessed us for so doing, and we have the most positive assurance of continued success, and the choicest blessings of angels, for our fidelity to the truth.

The gony efforts of a very few, too few, when merit is considered, almost, to mention, to supplant the JOURNAL in the affections of the people, has ever recoiled upon the heads of the authors, until their influence to do harm has entirely ceased—aye, their words of reproach are now generally understood to be based in selfishness, and of more value to the JOURNAL than their commendations would be.

It is well known that repeated efforts have been made to foil upon the people a quasi-Spiritual paper in this city, to take the place of the JOURNAL, which should build up sectarian Spiritism, and upon Spiritualists a creed, and to especially disavow all aid for physical manifestations as impostors.

Every effort has proved a failure! In spite of lotteries to gull, which were never intended to be drawn—companies composed of high-sounding names borrowed for the occasion, and distinguished (?) "editors-in-chief"—in spite of would-be sectarian state and national organizations, which were brought to bear against the JOURNAL to crush it out; FAILURE has been written upon every page of this: would-be supplanters, while the RELIGIO-PHILOSOPHICAL JOURNAL week by week, with angelic aid, has grown stronger and stronger in the affections of the great body of Spiritualists throughout the world.

While we claim nothing but a humble ability to do our work well under spirit guidance, we do most profoundly, and with heartfelt gratitude, express our thanks to our angelic friends, as well as to our kind brothers and sisters wherever they may be scattered throughout the world, for their continued watchful care for our beloved RELIGIO-PHILOSOPHICAL JOURNAL.

Next week Number ONE, of Volume TEN will greet many thousands of readers with its usual intelligent, independent, smiling face; beginning the volume with a sufficiently large issue to supply a few thousand new subscribers, which we hope our friends will, by kind words of encouragement to their neighbors in our behalf, secure to us, on trial, for three months, at the nominal cost of the blank paper—50 cents.

Mrs. A. H. Robinson's Mediumship.

Every day brings many letters to Mrs. A. H. Robinson, of Chicago (which have been placed in our hands for inspection), returning thanks for the wonderful cures that are performed through her mediumship. We could fill the JOURNAL with extracts from letters of commendation which she has shown us, coming from every part of the country. It is but seldom that a second prescription is required, even for the most desperate cases, often where the patient has been given up to die by the regular physicians of the different schools of practice.

While her powers are truly startling—and, probably, her superior, as a healing medium, is not anywhere to be found—yet it is a fact that, as the old school physicians try to get up class

legislation for their benefit, and to crush out healing mediums, so, in a wonderfully increased ratio, old mediums have their healing powers increased, and new ones are being developed, thus verifying, that "whom the gods would destroy, they first make mad."

Dark Circles—Mrs. Maud Lord's Medium.

Our angel-beloved sister, Mrs. Lord, has returned to Chicago, and will remain for a few weeks, and give sances for the benefit of investigators and all others who love to hold sweet communion with the loved ones of the higher life.

Their family now consists of Mr. and Mrs. Lord and little Miss Maud, aged two months. This little family has taken up its abode at the residence of Mr. Lord's parents in this city.

Daily inquiry has been made at our office ever since they left the city last November, "How soon will Mrs. Maud return? We do want her to come back so much," etc., etc.

Well, good friends, she has come, and the spirits of our loved ones—of everybody's loved ones—are at hand to communicate with us and their friends, whenever such friends present themselves at her sances.

She held a sance the very first night after her arrival in the city at the residence of Mrs. A. H. Robinson, 148 1/2 avenue.

A well-filled house greeted her, and the manifestations were superb, indeed superior to what they were when she was here last fall, and that is saying a good deal.

Every one present was greeted with tangible tokens by the materialized hands of their loved ones in spirit life, with some endearing application, well known in earth-life, from the materialized lips of the so-called departed parent, brother, sister, child, grandchild or friend. Indeed the baptismal spirit was abundant to all.

Our little grandson, who, our friends will remember, passed so suddenly to spirit life, came greeting us with the affectionate appellation of "grandpa," and gentle touch of his child fingers. Our brother-in-law, C. A. Brooks, who, a few days since, passed to spirit life, also came and greeted us most cordially with the full materialized hand, as tangible as when in this life. Our beloved son also manifested himself as tangibly as heretofore.

Every one present was delighted at the varied manifestations. Things were taken by the materialized spirit, when requested, and carried from one person to another with as much ease as could be done by one in this life. A music-box when playing, was carried with great rapidity around the room, and far above the heads of the members of the sance.

Mrs. Lord's little babe, only two months old was taken from one person's lap to its mother, and to several other persons, and placed in their laps so gently as not in the least to disturb the little one.

These and many more things were done by the spirits, to the entire satisfaction of every person present. Who but an habitual croaker against dark circles, and blind devotees of an effete system of theology, would deny themselves of such sweet communion with loved ones gone before?

Millions of our countrymen, if they could realize these facts, would say, O, that I could be present on such an occasion!

Such mediums are being rapidly developed. All you have to do to secure them in your own midst is to be faithful in holding circles. Your loved ones are in your midst daily, and long for you to make conditions favorable for their manifestations.

We expect to be able to report equally startling manifestations through the mediumship of some little children in this city, in our next issue.

On Thursday evening Mrs. Lord held a sance at Mrs. Wright, McFadden and Johnson's Healing Institute. There was a full house, and all were well pleased with the manifestations, which were very similar to those reported above.

Temperance and Woman's Party.

A. E. Nellis, writing from Cambria, New York, speaks enthusiastically of a new national party, to be composed of women and temperance people, and asks to have her long letter published, and requests other papers to copy, at the same time informing us that she has written to Horace Greeley upon the subject, and that her letter is to be published in the New York Tribune.

That is all right. When it comes out in that paper we will copy it. That paper being more especially devoted to politics, it will be well for it to appear there first.

While we are especially in favor of temperance, never using anything that is ardent, lager beer, nor tobacco, and for many years have been favorably disposed toward all truth-loving women, and would, if in our power, extend the right of suffrage to them equally with men, yet as our paper is especially devoted to the philosophy of Spiritualism, we shall have to be excused from leading it in long articles to promote new political parties. Our private opinion is that there is almost as much corruption in politics as there is in the churches. And yet we concede that both politics and religion are good in their places!

We say in conclusion, God-speed the woman's movement! We never could quite understand why our mothers and sisters had not as good a right to vote as a Negro, aye, a foreign born citizen; and not only so, but still further, we have not for several years—since the war at least—been able to discover why the colored gentleman had not as good a right to vote as the white gentleman who were born upon American soil. So it will be seen that our views upon the subject of the right of suffrage, are as extensive as citizenship—without regard to color or place of nativity.

The Walker Tragedy—Letter of Inquiry—Reply.

BROTHER JONES:—I send you this, cut out of our morning Register:

"On Sunday night a family named Walker, consisting of Mr. and Mrs. Walker and two children living in McHenry County, a short distance north of Elgin, Illinois, were found dead in their house. A letter found explained that the father and mother had given laudanum to their children and taken it themselves, and were happy in believing that they would go with their children to a better world. They were earnest Spiritualists."

This paper has noticed our meetings kind y. I wish to treat every one with kindness, but I wish to know the right of this. We know very well they did not understand the true Spiritual doctrine, for they were exhorted to take great care of the body, so as to remain as long as possible in it. I hope you will be able to learn the particulars of this family. I shall look over your paper—say next week, for you, I presume, will not learn particulars in time for this week's issue.

I feel that we Spiritualists should not let a stone be unturned that lies in the way of our glorious cause.

MRS. P. P. HORN BROOK, Wheeling, W. Va., Mar. 7, 1871.

REMARKS.—Of the facts in the case we know nothing. We have seen the statement in the paper. In some instances, some over zealous editor, possessed of more orthodox religion than brains—say nothing of ordinary common sense—have made use of this occasion to brand Spiritualism, as if no person believing in any of the various doctrines of old theology, ever committed suicide; or in an hour of despair from accumulated troubles, put an end to their children's and their own lives, in hopes of going to a world, where earthly sorrows would cease.

Individuals thus situated, are bereft of reason, and irresponsible in a moral point of view. Poor souls, how they are to be pitied!

Aside from old church dogmas, (which we confess often cling to the receivers of a faith in spirit communion), the pure philosophy of Spiritualism, demonstrated by actual experience, teaches that those who pass from this life, find themselves in the next life, just as they left this. All depressing feelings are conditions of the mind, and can only be rid of by experience, which brings soul growth. That conditions and teachers may be better in the next life, for such growth, we doubt not.

In regard to the case under consideration, we have this to say. The experience they have passed through, was a part of their life lines, if we may be permitted to use the expression. The causes reaching back into Infinite Wisdom (as we know of no power outside of that Wisdom—but one God, who fills immensity), will long remain a mystery to us dwellers in earth-life, and yet the true philosopher will tell us; that no act is performed, which is not the direct and unavoidable result of a pre-existing cause, and so back step by step, from effect to cause, until the mind is lost in the depths of infinitude. Our sympathetic nature is awakened at such scenes. We are pained when we feel that fraternal ties are thus sundered: A more enlarged and comprehensive view of the subject, teaches us that it is well that the suicides had, in the hours of their terrible trial (as terrible it must have been, to impel them to such unusual deeds, to get rid of the troubles of this life), a bright hope of a beautiful life just beyond, instead of a belief in never-ending hell-torments—a spirit-world filled with the most dearly beloved, who will sympathize with, and help to raise them from the slough of dependency, in which they were so deeply immersed in earth-life.

Let the ignorant bigot, frown upon our beautiful philosophy, and charge it with being the parent, or the legitimate cause of the acts under consideration. It is but another storm, that will awaken thought, and result in a calm, in which Spiritualism will stand out in bold relief, clothed in raiments of purity—to be loved by every thoughtful soul. Be bold and fearless in the defense of our divine cause. Have no fears when you encounter the sneers of ignorance. The truth is mighty and will prevail.

Mrs. Jennie Ferris.

That most excellent medium for physical manifestations (Miss J. Ferris), now, with Minnie J. Johnson, holding sances at the Gulf House, in Mobile, Alabama.

She has crowded houses wherever she goes and gives entire satisfaction, notwithstanding the professed exposure published several years since in a Chicago paper, by Jameson, who only gained cause to one of her sances, by dressing in a long woman's mourning dress, and professed to see fraud—a reflection of that which he carried with him—which no other person of the great number present could see.

Mrs. Ferris goes from Mobile to New Orleans. We bespeak for her a cordial reception by our many subscribers in that city. Her early advantages were poor. She was when developed as a medium, a devout Methodist, and she really thought Old Nick was after her. Considering her early education and religious training, it is not to be wondered at.

The manifestations were varied, and of a character to entirely set aside all known laws of science. The age of ghosts and witchcraft seemed to be revived. Following closely after these first strange manifestations in her presence, came intelligent spirit communion, in which many of the physical manifestations are explained as pertaining to laws supermundane.

No Names.

V. Bepley writes, and sends dues on his paper, but gives no post office address. Some one writes from Richmond, Mo., sending money for books, but fails to sign his name to his letter, another writes from Otago, Michigan, also for books, but gives no name.

Now friends, if you will all send us your names, and address, we will attend to your business promptly; and in this connection, we would again urge upon our readers, the necessity of being careful in writing to us on business.

WHO ARE THE WORLD BUILDERS?

A Chapter from a Book Entitled "The Hollow Globe," by Wm. F. Lyles.

A mathematical problem understood by a child, can be nothing more than such a problem, although it may be part of the wisdom of a spiritual intelligent being, far beyond any conceptions we are able to entertain concerning a God; and it must be admitted, that the power which can grasp and comprehend this problem, is of a similar character in both individuals. Then, we must conclude that the most exalted intelligent being must at some period in his history, have acquired the ability to understand the problem, in the same manner as the child; by the exercise of the mental powers. If a knowledge of any given subject, is the same in all portions of the universe, and all knowledge may be found in one great treasure-house, then it follows, that mentality, or the power of grasping and comprehending knowledge must be of the same character also, whether found in the school-boy, or the highest individualized spiritual intelligence. What can we say then, of the exalted living intelligence who has acquired the knowledge and consequent power to plan and superintend the construction of a world? We must necessarily conclude that he arrived at the position, and acquired all he knows, in precisely the same manner as the one who can construct a watch; by experience and observation.

Paul found at Athens an altar inscribed, "To the unknown God," and claimed that he could illuminate their minds concerning the invisible being whom they ignorantly worshipped. But did he do so? He simply told them what their own poets had told them before, that in him we live, move and have our being, and that we are also his clippings. Thus he left the matter shrouded in the same darkness as he found it, and with all his successors have ever written or said, it still remains inscribed upon the altar of every intelligent mind, "The unknown God."

No higher idea of God, has ever been expressed in modern times by the most intellectual Christian, than was taught by a Grecian heathen. Parmenides, who lived before Plato, said, "Since therefore, it was not generated, it is, and always was, and will be, and it is infinite, for it has neither beginning nor end." This was a part of his conception concerning the unknown being, of which he knew quite as much as Paul, or Spurgeon, or Beecher.

The human intelligence in its investigations, can have little to do with that which is entirely beyond any conceptions it can entertain. It being entirely impossible then, to entertain any rational conception of what existed previous to the commencement of the eternities of the past, it would be worse than foolish to base any conclusions upon what we might possibly conjecture did exist. Any such conclusions would of course be utterly without foundation, and must ultimately fall of their own dead weight.

We may expand our thought particles to their furthest tension, into the eternities of the past, yet we shall be quite unable to fathom or conceive of a beginning; much less, a period previous to the beginning of all things. But, on the contrary, we shall only be able to contemplate a universe in active operation, with hosts of planetary bodies in the material realm, peopled with rudimental beings, and incalculable numbers of spirit individualities, actively engaged in their several duties; some assisting in the completion of worlds, and others pursuing enterprises of perhaps less importance.

Suppose now, we come back nearer home, and base our conclusions upon foundations composed of those materials of which we may acquire some definite knowledge. Perhaps, we may discover some method by which the exalted intelligent beings who are competent to plan and construct worlds, may be produced, in harmony with laws that exist within the realms of the natural universe. We may discover the great fact, that it would not absolutely require an infinite being to project and set in motion a world like ours. We think we are quite safe in the conclusion that spiritual entities exist, who have had a portion of their early discipline and education upon globes no larger or better than the one we occupy, and who have become entirely accomplished in the stupendous art of world building, and possess the ability to project and execute an undertaking of that character most successfully.

It is quite evident also, they may possess all the requisite qualifications without laying claims to infinite attributes, in any proper sense of the term; for, as we have said, a being who is infinite must possess all the attributes and characteristics of all the beings which exist. They must live within him, and if they are finitely bad, then he must be infinitely bad as well as good; because, all that is bad is contained within him, as well as what is good. He must be the infinite whole, hence, nothing can exist beside him, and all vile and abominable things must be a part and parcel of his infinite personality, as nothing but his personality can exist, if that is infinite.

If all finite beings proceeded from or are the children of an infinite personal father, then they must have inherited all their characteristics and personal attributes from the father, and they of course can be nothing finitely, except he is the same in an infinite degree. Consequently, if a large portion of the earth are heathen, barbarous and savage, then he must be an infinite heathen, barbarian, and savage, as well as infinitely good, powerful and wise. He must be infinitely antagonistic, as well as harmonious; and all wars and conflicts proceed from him, as well as all of peace and quietness; for all exist in him. In fact we find this infinite personal being rather more than most devout people have bargained for.

Now, if we cannot discover some means, by which such an infinite personality might be formed, we should have very good reasons to doubt whether he has an existence; for the human mind is incapable of entertaining any very rational idea of a being, unless he can first

form some conception of a manner in which such a being might be produced, in accordance with laws and principles of which he has some knowledge. The time has come in the history of human research, when blind faith will hardly answer the purpose of thinking minds, when beliefs and tacit assents do not suffice. Considerate persons very properly ask a reason, and most assuredly it is quite time for all who would improve, to keep within the bounds of their own reasoning conceptions; for they can certainly gain nothing by going outside. Our mentalists can in no way be benefited or improved by going beyond our rational conceptions, taking things for granted, and adopting a blind faith unsupported by evidence.

TO BE CONTINUED.

The "Golden Age."

Theodore Tilton, having become too radical for the journals with which he was formerly connected, has decided to open a new field for the promulgation of his own peculiar ideas; to that end he has commenced the publication of a journal, which shall be devoted to the discussion of all the living issues of the day, in church or state,—in fact, everything appertaining to the body politic. The day of liberal journalism, which has been slowly dawning, has at last opened, and the field is daily growing larger and wider. The more radical a newspaper becomes, the wider is its circulation, and the more weighty its influence among the people. The day has passed by, when a limit can be set as to what the public press shall or shall not discuss. We wish our new contemporary all the success which its boldness and enterprise deserves. Its typographical appearance is neat, modest and tasteful—in fact, all that could be desired. For terms, etc., address, Theodore Tilton, 9 Spruce street, New York.

Letter of Fellowship.

THE RELIGIO-PHILOSOPHICAL SOCIETY granted a letter of fellowship on the 9th inst. to Dr. E. B. Wheelock, of La Crosse, Kansas, which in the language of the law, constitutes him a "regular minister of the gospel," and authorizes him to solemnize marriages, and to receive such other benefits when traveling on lecturing tours, from railroad companies, as are usually accorded to other denominations.

Bro. Wheelock has just taken up his residence in Kansas. He is an energetic man, whom our friends in that state will find to be a worthy co-laborer in the field of religious reform.

Spirit Artists.

Chicago affords a very fine opening for a spirit photographer. A gallery is now vacant, nearly opposite our office, with a splendid light and reception room, for the moderate price of thirty dollars per month.

We shall be glad to aid any mediumistic operator who is successful in getting spirit likenesses.

Let us hear from those who would like to try their luck in Chicago. It is a good location for ordinary photograph business, consequently, no good artist need doubt success.

Fraternal Call.

Bro. Wm. A. Ludden, of New York, the inventor of the beautiful magic gold pencil-case, so convenient for carrying, and yet so useful for business purposes, gave us a call while in this city. He is traveling in the west, soliciting orders. We bespeak for him the favorable reception and consideration by those of our friends who may be employed in the sale of gold pens, pencils, etc.

C. C. Davis.

Of LaSalle, Illinois, is not only a sound Spiritualist, but he manufactures on a large scale, the best shoe blacking, harness and top-carriage dressing, that is used.

He puts up none but the genuine article, and all dealers will do well to write to him for circulars and terms before purchasing in other markets. We recommend his articles from personal observation. Our carriage top and our boots look all the better from its application.

The "Search After God."

Will be resumed in the next number of the JOURNAL, and will be continued regularly every week until the series of articles upon that all engrossing subject are fully published.

Mr. Brooks, the "Developing Medium."

We respectfully call the attention of those in Chicago and vicinity, who would like to be developed as mediums, to the advertisement of James Brooks, to be found in this week's paper. Mr. Brooks is certainly a very excellent developing medium.

NETTIE FRANK speaks at Music Hall, in Chicago, on Sunday, the 12th inst. She is a good speaker, and ought to be encouraged by a full house.

Physical Mediums Wanted at Cincinnati.

J. F. Currier, Esq., writes that a good medium of the above named place, will meet with many friends at Cincinnati. Address him, Care of W. U. Tel. Co., Cincinnati, O.

Miss Hopper.

We are advised that Miss Hopper, accompanied by the lecturer, Mrs. Logan, her business agent, is doing well as a "sensing" medium before public audiences. They were last heard from at Galesburg, Illinois.

Mrs. M. L. Sherman, the psychometrist, is giving fine satisfaction to all who test her powers.

THE CREEDIST.

Reported for the Religio-Philosophical Journal

no allowances for circumstances or conditions; the growth or advancement of civilization, but demand obedience. There is not a Christian government which has not some statute forbidding freedom of thought and speech, thereby dishonoring the founders of Christianity, who knew no creeds but exercised charity instead. Go search the statute books of Massachusetts, and there will you find lumbering laws forbidding any one to speak lightly of the blessed Bible!

Not many years since in the same State, an action was taken against a learned Doctor of Divinity who had written an article on the

Creeds a unrelenting, and your appeal to them is in vain; it reaches not the little compassion which might warm the bosom of a despotic emperor, but falls upon a cold and lifeless form which knows no change, progress or human feeling. As a specimen of humanity, such a man as the Rev. Mr. Quaker, of Boston, and left her dangling in the air as a warning for all others. Mr. Seaver declares the Spiritualists of America as traitors and traitors only to his 'form of religion, to his creed of which he has made a God, and in consequence demands for the same, and of which he would gladly dip in the blood of all who do not bow down and pay it reverence; and all for the sake, and in the name of Christ. He charges them with trailing in the dust all that exalt a woman above the level of a slave or a brute. He makes extravagant declarations by the way. He attempts to prove a single one as is usual with his kind. They find this occurs the easier and more profitable to them. But let us compare notes a little and see which has made woman the greater brute, his creed, which is a book, or the Rev. Mr. Quaker, who is a man of the world, and which he declares is the only one infallible, or Spiritualism, which will not tolerate creeds or forms of any nature. To begin with what we are told by his infallible book, that God's holiest men were none too good to take pleasure in the blood of women, the crucifixion, which could be numbered by hundreds. The women to be a legitimate business and allowed by the law. Does Mr. Seaver consider this elevating above the condition of a slave or a brute? Does he think the course of David, a man after God's own heart, with Uriah's wife after he had shot, was exalting to woman, and one tending to imprint upon the forehead of her sex, charity and purity of thought? This is contained in the Bible, a book from which he takes his creed, and which only refers to woman as an animal, and not as a woman. He quotes the Scripture: There is not a heathen Bible but what speaks as well for woman as Mr. Seaver's, and some of them better. Eve, we are told, was created for the express purpose of completing the happiness of Adam. We have no other reason why she was made. Women of the Bible were all of them slaves and their positions were behind their master's back, ready for their call, and never occupied the sphere of companion. But we are told that Christ came to right the evils of the people, but he did little to elevate the condition of woman. The religious and pious men of the Bible were all tyrants and denounced pygmy because Christ never denounces it, but rather by his silence upon the subject encourages it. The most elevating feature of woman in those days was, that of bearing sons to their life-lords, and if nature had not endowed her in that capacity, she was sent many times to the gallies, and to the gallies. The degradation of woman in the past has been so low, and the prohibition of her rights to-day so great, that there is not a man in all the world so big a fool that he would not thank God on bended knees, he was not born a woman. Yet the Rev. Mr. Seaver, who is a man of the world, should be enough to guarantee her rights and convict her tyrant. From such conditions and from such a book, does Mr. Seaver's creed originate. It compares but poorly with Spiritualism, which grants to woman all rights which belong to man, protects, and protects her in the same manner as man. It is the most elevated, the holiest of the earth, exposed to flying shot and shell, that are ever being aimed at those who dare to rise up and proclaim against the corrupt and crushing institutions of the earth, which life is poorer over all the people. It offers the only hope to woman, which is her own education, thus fitting her to stand on her own feet, and adorn the palters she may encounter. It grants her a seat upon the public in private, and a chance to fight her fight against the wrong.

This would be a degrading feature with Mr. Seaver, and it is degrading to him, who is public, and tells her to hold her tongue and hide her head. If he has been faithful to his Bible from whence he took his creed, she would be forever silenced, and be driven back to old forms and degraded vassalage. He would proclaim her freedom. It threatens to break the galling chains which have ever worn her body, crushed her heart, and for so many ages have been heard to clank. If it is dragging in the dust all that exalts woman by unloosing her from the binding laws of the past, and from all obstacles to education, and all other means wherewith she may gain a honorable and happy livelihood without being driven to sell herself to him, who would only prostitute her person, perhaps have law to assist him, then for one of woman's kind, ask for degradation and a fully satisfied mind. Mr. Seaver would throw away his creed and change his principles before he can talk with any propriety of the bare possibility of degrading a woman. His creed and religion can sink her no lower. The character of churches, creeds and one idea, people, and the Rev. Mr. Seaver, who is a man of the world, and persecuting without cause. A religion which bars the door against all reason or investigation, except in one little narrow channel, when so many thousands others, are opened inviting our attention, will never revolutionize the world. It is a religion which has been in the world many centuries to do it in, if it possessed the power or efficacy, would it not have been done? Science has dealt creeds the heaviest blow they ever had, and they would know no existence to-day, were it not for men's prejudices, ignorance, selfish desire, and degradation. Creeds which are a mental and moral slavery, callously destroys our freedom and becomes our master.

Spiritualism knows no creeds; it bears no trammels, but is free as air. None other can ever reach all conditions of humanity, but that which is free as air. It is a religion which has the courage to investigate the grand phenomena of nature, which reveals the eternal principles of our God, but that which is free and will not bend to creeds, forms, or one idea. Spiritualism seeks to know all it can of truth, and it is a religion which is a religion. The Rabbi is discarded as soon as new truths create it, and is thrown aside without a sigh or tear. This is in antagonism to creeds and especially the popular one of to-day. For though geology, as an example of their inconsistencies, is admitted, at last from necessity by them, as a truth which would not be more in opposition, hence do we hear the wall of infidelity and fruitless labor. And so long as naught but dry husks are given to the minds of men, may they look for disorganization and tumul; for people will grow liberal, honest, generous, knowledge and freedom, only by propelling to the uttermost, upon which their souls are fed.

Spirituals have been guided through the doors are shut in the face of the poor, the lame or degraded, but all there is of spiritual sustenance, is theirs as well as ours. The same God is their God, and the same Bible grows to their investigations, and that never grows old and musty, though the world grows old to philosophy and science, and fresh from the hand of its maker from day to day. Spiritualism points you to a Bible that was never written by man, or compiled by votes of brawling prelates, but that is the Bible of the universe; and as was the Bible of the creodists, but it has within its lids all there is of God and his principles. I prefer the Bible of Nature for study and contemplation, and to direct the mind to the little 'babe' that the Bible of the creodists can thereby be made better, and grow in truth that will stand forever.

Man's Bible proves from year to year its unprofitableness, and sandy foundation. The words of the Lord's God are not at it a deadly weapon; and it will annihilate in time, root and branch, all its many errors. If this worship of God's Bible, which bears alone his autograph, is so profitable, why do we forget to read it, and busy with lore for the world, and be made

Spiritualism is the religion which is already on its way to success, and sure to triumph despite the snapping of priests and their howling followers. It frees the slave, reorganizes society, elevates woman, buries political corruption into its grave, eradic puperism, ceases wars and insane lust, and corrects the errors of mankind. Which will you choose.—creeds or Spiritualism

By Mrs. M. L. Sherman

not bear them yourselves? If your Savior has so much power, and died to save the world, why did he not save himself from death? In return for your advice, let us bid you inquire, what is truth outside of the church, the Bible, and the men-made creeds. Worship no longer an unknown God, strive no longer to enter through the merits of another; a heaven you have not earned; but save yourself, build your own heaven, and answer to yourself, What is truth."

Our sister wished us to make our peace with God, but as we knew nothing of his whereabouts and knew of no difficulty existing between us, we concluded to press on in our inquiries after

damnation, which is ignorance.

In the writings of Dick, the Christian philosopher, we find that his aspiration, enjoyment and employment, upon entering spirit-life, would consist in travelling from star to star, from star to star, from system to system, viewing the magnificent architecture of worlds piled upon worlds. Spurgeon, the eminent divine, upon reading his aspirations, said he would employ his time during a portion of eternity much better than that; he said he would like to spend five thousand years in looking at the right hand side of the rainbow, and he would like to spend ten thousand years in looking at the right foot, and ten thousand at the left foot; and twenty thousand years at his wounded side. Now, we candidly believe that no one will envy him his fifty thousand years spent in looking at old sores, and for one, we hope he will be permitted to look that length of time; and we would not wish to see him spend his time being *profitably* spent. For our part, we would like to roam with Dick through planetary spheres, learning the manners, customs and occupations of the different inhabitants, learning their laws and aspirations. We would like to visit the various workshops where the ingenious mechanic is employed. (The student of the sciences, the sculptor, the artist, the old masters of music, and song. What is the work? The answer is as broad as the universe. There can be no absolute truth, for that which may seem as truth to-day, will assume a broader shape to-morrow. As the mind of man expands, he goes out in his longings for higher and higher truth. In the Christian case, searches for law governing forces, and the underlying principles, and thus he constantly arrives at truth, which is the soul of things.

Letter from H. H. Smith.

He or she, who psychometrically reads sealed letters, describes disease, or describes places at a distance, that they do not understand themselves, do it by the mesmeric power of spirits, under some of its phases before mentioned, and he or she who addresses superior sentiments, or uses different languages from his own, is understood, are governed in the same way; and I am ready to take the ground, and if it can be proved to be false by any one, then I am ready to give up that spirits can communicate, and that we have no proof, unless it is in the powers that seem to show themselves, that are beyond our own powers. Let us hear from

Chas. M. W. March 24 1871

Osseo, Minn., March 24, 1871.

John Knox, the renowned Scotch reformer, was always wont to sit at the head of his table, with his back to the window. On one particular evening, without, however, being able to account for it, he would neither himself sit in the chair, nor permit any one else to occupy his place. That very night a bullet was shot in at the window purposing to kill him; it grazed the chair in which he sat, and made a hole in the foot of a candlestick on the table.

Frontier Department.
BY.....R. V. WILSON.
SPIRIT POWER.
Lecture by E. V. Wilson, at Harmonist Hall, Philadelphia, Jan. 20, 1871.
Reported for the Journal by Henry T. Child, M. D.

When we look at an Irishman, we say from his physiognomy, there is an Irishman, and so of a German, an Englishman, a shrewd Yankee, or one from any other nation, we say they are types of the country from which they came. Their language is peculiar.

In the 13th chapter of Genesis we read that three men stopped with Abraham on the plains of Mamre. They were tired and dusty, knew the value of a napkin and a wash bowl and water. They were hungry, and knew the value of fresh rolls, butter, honey, fresh veal, and Abraham did take them and veal and milk and bread and set before them, they did eat, thirst, and moreover, they spoke the language that Abraham spoke.

We are told by the clergyman, with a great deal of sanctity, that there were angels. Very well. Then we have the type of angelic beings in the physiology and physiognomy. It is a matter of fact, man, eat, veal, butter and bread and milk, gets dusty as the mortal, gets tired, and stops with a friend by the way, and he is told that one of those men is the judge of all the earth. Admitting the testimony, the judge of all the earth is a very matter of fact, man, with man's habits, tastes and desires, has a human body, and is not a spirit, he is a man, he is a man, and is coming down to see if that great city is true. Saying, "I will not, I will know for myself, I will know Abraham that which I am about to do, seeing that he is to be the head of a mighty people."

Now I challenge the Christian world to get rid of this diagnosis of the children of heaven. And if I see any one here to night, and give his character you will understand it.

I turn to Isaiah, eighth chapter, and read:
"Should not a people seek unto God? For the living to the dead? To the law and the testimony? If they speak not according to this word, it is because there is no light in them."

I hold the book as authority to those who accept it, and the text is its proper meaning, it should not be a people seek unto God, it should be a people seek unto God, and the living to the dead people. Do not we speak according to the law and the testimony provided in such cases? Then it is because there is no light in the dead people.

I turn to the New Testament, and read in Corinthians, "The spirit of the prophets is subject to the prophets." And I read again, "For this purpose we sent the prophets to the churches, that they might be made perfect, and knowing that they which were dead, had the gospel preached to them under the law."

Columbus was magnetized by the New World. He had no chart, no light, no light, no light, no light. He sailed on Spain, on France, on the German states, the Pope, on England. He went at last to Ferdinand and Isabella, and through the influence of the latter he procured three lighted lanterns, with which he started upon the trackless sea, under the magnetic influence of the continent of America. Six weeks and a little over he sailed, then a mutiny occurred among his men. Brook in his confidence, he asked for another light. It was granted, and before the dawn, lights were visible, and the land, he assured them was there, was found.

Now, suppose Columbus had returned to the queen and said, I have seen golden clouds; have heard birds sing; have seen beautiful stars, and a magnificent canopy of the heavens above me, and have come home to tell you about them. Ferdinand and Isabella would have said, why did you not land and bring home some of the wonderful things that were there? You have made a great mistake.

He did not do so, however. He landed and freighted his vessel with various things which he found in America, and when he returned, he said, "I have brought from the New World, the Christian religion, the river that flows from the throne of God, and all that thing, but they do not think of bringing anything back from that land. They are a set of idiots, who are going to sit down and let the world pass by them, and see the signals of the land, and they have come back to tell us."

Twenty-three years ago, we launched our trail back upon the trackless sea. The great spiritual magnet was its compass, the great spiritual compass was its attraction, love for those who had gone before was over calling to us. We have sailed forth on the vast trackless ocean, and we have anchored in the haven of infinite love. The vessels have returned freighted with recognition, love and affection, to the mother country, and they tell us of the vast trackless ocean, and we have anchored in the haven of infinite love. No man has a higher appreciation of religion than I have, and no one has a greater contempt for dogmatism.

I am going to follow up the magnetic attraction. You know that if I place a compass here and have fifty of you centralize your hands and thoughts upon it, it will not move; but if I take a pen knife out of my pocket and bring it near, it will tell me the needle to turn. You can't see any light, you don't hear or feel anything, but the needle responds promptly to the knife. Just so our souls respond to the magnetism of Duty, and the great world.

Ladies and gentlemen, I don't believe I am immortal. I know it. Two years ago, many of you believed there was such a man as E. V. Wilson—now you know it. You don't believe in his immortality. You see him now, with all his singularities, all his inconceivable nature. You see him as he stands before you. Do you need any other testimony?

In 1848 I buried a loved wife. She died in her tentacles; young; her face was terribly discolored; one half of her body was paralyzed and dead before the other died. The last week in December, 1850, I stepped into the tent, and she was there, with some thirty or forty plates, I said to Mr. Willis: "I want you simply to put your hand on the camera. I have an artist with me. I want him to develop through all the processes, and hand me the result."

Among the pictures which I have described in the RELIGIO-PHILOSOPHICAL JOURNAL for Feb. 4, was one presenting the face of my wife as she lay in death. On another plate she was presented as a beautiful young girl, as I led her to the altar, she has her hair done up in five coils, and this never saw a female headpiece done up in that manner. I question whether there has been one dressed in that manner for fifteen years.

The bark has returned freighted with the most important items of her history; when I led her to the altar, and when I laid her body in the tomb, the question mentally, "Can spirits photograph understandingly on the plate?" The answer came, "Yes; they can," and these photographs were the result.

Neither of the photographers knew any thing of my thoughts.

Here, like the instance of Abraham, we find the evidences of the individuality of our being; but the testimony of the clergy refuse to discuss the matter. We go to the law and the testimony. You and I are made up of certain chemical properties, and these properties reflect their existence in either darkness or light.

Take any person at birth, and begin to feed them on one kind of food, pursue it through life, and in their natures they will give the traits of character of that food that they have fed on.

Take Patrick or Bridget from Ireland at twenty years of age, rough, uncouth, ignorant as they may be, surround them by comfortable conditions, plenty of good food, and their children will not be little of the father or mother's character.

We can change the mental and spiritual manifestations by means of the material body. It is not that we said more often, "I am a Christian," and thereby we become more virtuous, more courteous, selfish, avaricious man, and the children will partake more of the character of the father; for the mother element is crested out. His is the ascendancy. Let a young man, married couple, amiable and loving, go to live in an old house, in which a dozen coatings of paper are pasted on the walls, some filled with the images of sin, of frugal dwellers, and thereby they become more gloomy, unhappy, and the newly married couple will

and their first issue will partake of the character of the house, more than that of the father and mother when they were there.

Here we are, in the midst of these powerful magnetisms, being drawn upon us like a great incubus, and many of us know nothing about it. We are filled with sadness and despair, and can't tell why; we think the old houses are very comfortable, but don't know that they hurt us.

We have too much speculation and metaphysics; we want more affection, more mingling of the people. Let us take each other by the hand, that we may finally, the blessing of mental peace; feel the divinity, its simplicity, its beautiful adaptation to the common law of use. That is what we want.

I now feel the effects of an influence coming from this man [O. S. B.].

It is a positive man, yet he refuses to me a low despairing state that has been with him within the last ten days. He would have given anything for words of cheer and encouragement. Am I right? "Yes; you are right."

"See further that your left brain is more active than the right brain—it is the real thinking power."

To Sarah R.—You know there is no danger of being condemned by an angry God, and you have never been afraid of endless punishment, for you never believed a word in it.

"Right."

Thus, you see, I stand in a mixed multitude, and as I influence is reflected upon me, and I go to the person from whom it comes. These persons have a great deal to tell me, and I am sure that must be the magnetic influence upon the walls and ceilings in which persons spend much of their time.

These sensitive persons are made miserable by these causes, whilst they know nothing of the real cause.

By this lady, M. T., I see a very little child, a child in the flower in form than you are. She has been in the spirit world some time. It is a very little one in long clothes. I judge it to be a female, from the appearance of its face. [Recognition.]

To Mrs. Dr. P. H. "I saw a very pleasant looking woman with her arms around her, and heard these words, 'Oh my child, that I could meet you in my presence, and understand how glad I am that you are here.'"

On giving a minute description, this was recognized as her mother.

Going to an old lady, he said: "There is one of the most beautiful old men with you, with one exception, that the under lip at one corner of the mouth is drawn down out of the line. It seems to me to be your father, a man of deep development, a strong will power, a man somewhat retiring in cultivation, but with strong, deep feelings."

"You are correct in the description."

I feel now three influences from different parts of the house, and follow the strongest one, which comes from a little boy. His features are oval, eyes like yours, full forehead, features longer than his. He threw his influence on you, and thence to me.

"I had a brother who answered that description. Can you tell me what he died of?"

"First I feel a dash of heat, and then a terrible agony, as if something was tearing me in two."

"To Mr. S.—I see a spirit here, but do not believe it is any relation to him. There is no similarity. The spirit is that of a frail yet finely built man, with oval features, full forehead, and reflective. Died suddenly, at eighteen years of age."

"Don't know any such person. The phenomena of Spiritualism. Spirits attach themselves for a time, sometimes a series of years, to the magnetism of a person, and continue their influence with the house, and follow the strongest one, which comes from a little boy. His features are oval, eyes like yours, full forehead, features longer than his. He threw his influence on you, and thence to me."

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During Sunday Clara remained undisturbed by ghostly visitants, and, although extensively interviewed, managed to attend Sunday school in the morning and church in the evening, attended the latter place by the Franklin, a neighbor. Of course, she observed the observations and expressed some annoyances thereat. She passed a quiet night and was quite cheerful yesterday morning, though thinking frequently of the occurrences of the past few days. While sitting on the porch at 10 o'clock, a young man, 20 to 25 years of age, came to the door, and, looking at the Soto street, however, in company with a young friend, about 9 o'clock, she was startled by the sudden appearance of the spectre of Brinkley College, and screaming directed to it the attention of the neighbors, who came to the door, though she said nothing. The spectre, like the ghost of Hamlet, chided Clara for her tardiness in unearthing the secret, and was answered that it could not be found, when it rejoined that she must go and search for it, or that others would get it. The spectre then disappeared. Clara ran in trepidation, into the house, where she narrated her adventure. It was resolved by the inmates to proceed at once to the excavation, which they did, Clara going with Miss Franklin. Clara was urged to call upon the spirit again.

(Continued on sixth page.)

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Frontier Department.

BY..... R. V. WILSON

Discussion Between R. V. Wilson and
Rev. Clark Braden.

[Notes taken during a Discussion on the Revolution, "Resolved, That the Bible, King James' Version, sustains Modern Spiritualism in all its Phases and Teachings."]

R. V. WILSON affirms—Rev. Clark Braden denies.

We this week present our readers with a fine abstract report of the last night of our discussion with the Rev. Clark Braden, which commenced in Cleveland, Ohio, on Tuesday evening, the 7th inst. Mr. Braden is a scholarly gentleman, self educated, a brave, good man, and worthy of our steel. We like him for his manhood—"and record we bear" that he is the first minister of the Gospel whom we have met on the platform who has not stooped to throw dirt.

We regret that we have not more extended notes, and again, that we could not publish the discussion in full. We shall continue these reports until the conclusion of the second resolution.

R. V. WILSON—Mr. Chairman, I understand, this resolution to mean this:—The Bible, King James' Version, or English edition, not the version in Greek, Latin, or Hebrew, the text printed by authority, in English.

2nd.—I understand the word "sustains," as it is in translation, to mean—to vindicate, confirm and support a principle—a principle capable of being sustained by this Bible, King James' Version.

3rd.—Teachings. I understand this word to mean the act of instructing or educating, and sustaining, to mean—to vindicate, confirm and support a principle.

4th.—Modern Spiritualism. I understand to teach that all which exists is spirit or soul; a belief in the frequent communication of intelligence from the world of spirits, in a Spiritualist, one who believes in Spiritualism.

5th.—Spirit means life considered independent of corporeal existence, the intelligent and immortal part of man, a disembodied soul.

We teach and practice:

1st.—Seeing spirits, hearing what they have to say, identifying them as the immortal parts of those we know in the physical or corporeal life.

2nd.—We heal the sick, we cure the blind to see, the deaf to hear, the lame to walk, under the influence of spirits; we forming the earth-end or base of this life; the spirit, or immortal man, forming the heavenly or ideal end; this life under the magnetic law, the superior life under the electric law; the immortal under electricity, the mortal under the magnetic or force of life.

3rd.—Physical phenomena in all its forms.

4th.—The trance, or clairvoyant condition, in all its features.

5th.—Telling the past history of men and women. All these and other features are sustained and paralleled by and in the Bible, King James' Version.

6th.—The unity and oneness of God, in contradistinction to the Trinity.

7th.—Man a progressive being, here and hereafter; hence the mind of man is the repository of infinite possibilities.

8th.—That God is a spiritual being of goodness and mercy—a being of love.

We now present our readers with an abstract report of all the points made by Mr. Braden each evening, and our replies to his statements.

1st.—Mr. Braden accepted my definition of Spiritualism in full, then demanded as follows:

"I demand that Mr. Wilson should define what he means by modern Spiritualism, as his definition is vague and uncertain."

2nd.—Mr. Braden says: "When you take into consideration the prophecies of the speakers and teachers, their books, papers, writings and their contradictory and hypocritical seeming to believe the Bible, and then to assault and impeach it, as the gentleman has done this evening,—we have the best of the ground."

3d.—We understand a belief in the Bible to be an unconditional acceptance of its teachings as in spirit of God.

4th.—Mr. Wilson must bring his witnesses here upon this stand, and I insist upon his doing so, and I will cross examine them, as a matter of fact evidence. I object to all newspaper reports, statements or affidavits made in this presence. We demand the living witnesses to be brought into this room, and prove that this phenomena is of and from spirits.

5th.—If spirits do not do these things, who does? Suppose a table move around a room—what evidence is there that a spirit does it? We do not question the phenomena of spirits in existence—We have seen and felt it all of it. Other things we form a circle and the table moves—does not the spirit live in the man? You must prove by fact testimony that spirits do it.

6th.—Mr. Braden teaches that certain phenomena existed in the past, it does not follow that it exists now; hence Mr. Wilson must prove Spiritualism to be a fact, independent of the Bible. He must accept and defend it as a fact; he must introduce a witness that impeaches him. He must accept the Bible.

7th.—The Bible teaches that creation has ceased, that God worked six days, and on the seventh rested; therefore, there was nothing after the sixth day.

8th.—Mr. Braden then quoted from geological records that because a certain species of animals, trees and plants in one place, and another place existed, it follows that the world was created. He then served that the stars or asteroids taking their place in the heavens have nothing to do with it.

9th.—Modern Spiritualism is the work of witchcraft, wizards, and clairvoyance, clairvoyance, or mesmerism.

10th.—We believe and admit the continued existence of angels and the sainted dead.

11th.—A counterfeiter is no evidence of a genuine. I have a Continental bill counterfeited, the Continental being worthless; therefore it is no counterfeiter.

A quick doctor gets up a pretended elixir of life and sells it. It is a base imposition, a counterfeiter. Is it any proof that the elixir exists?

12th.—I do not believe that Mr. Wilson thinks he sees spirits; but I don't believe he sees them.

Mr. Chairman, ladies and gentlemen, we now have a starting point, and we shall take him up in detail, considering each point separately.

1st.—Here is a paradox in the outset, a concession and a denial, when in fact a more definite explanation of a resolution and principle could not be given. But in order to remove every doubt in the minds of my hearers, I again repeat that which we teach. Spiritualism teaches man's immortality, and the communion of with spirits; that man here and hereafter is a progressive being, and that his condition of life is susceptible of being changed by and through the phenomena of modern Spiritualism, and that the Bible, King James' Version, sustains these teachings.

2nd.—We assumed that this wholesale assault upon the veracity, truth and teachings of some three thousand ladies and gentlemen, mediums and speakers, and upon millions of believers, embracing all classes of men and women, was king on the throne to the maid behind the mill, is unequalled for, ungentlemanly and not in accordance with the letter or spirit of the resolution, and contrary to good manners and personal respect.

On the other hand, there is a unanimity in our principles not found in any other religious community. For instance, I challenge Mr. Braden to produce a single doctrine of any spiritualist that is not found in the Bible. We do not believe the Bible is a full and perfect inspiration from God; neither does Mr. Braden. I quote from his letter to me, dated Dec. 24th, 1870, in September, 1870.

"I am debating as much as you, have with Christian preachers, you must know that we do not believe King James' Version to be plenary inspiration. I do not believe that we are under its influence, as you and children in a beautiful home, surrounded with neighbors and everything that makes life beautiful;

when A. J. Davis stands in spirit among the mount-ains of the spirit world and witnesses the assemblage of a spiritual congress, and names the delegates, from Asia, Africa, Europe and America; when I stand in the spirit world, and witness the sorrows and griefs of the wicked; each scene viewed from different parts of the vast field of eternity, are we contradicting the general truths of Spiritualism or approving these facts? The Bible teaches that with similar phenomena in the Bible? For instance, John, in Revelation, chapter 18, 16 and 17th verses, describes heaven as a vast city, built out of gold, silver and precious stones, twelve thousand furlongs square, or fifteen hundred miles square, according to the measure of a man, that is of the angels. John says in the first verse of this chapter:

"I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and there was no more sea."

Paul, in second Corinthians, mentions three heavens, but is afraid to describe the highest, because he has many very strange things that John, Paul, or Isaiah did not see, ergo, the teachings of John, Paul, Ezekiel and Isaiah are contradictory and hypocritical.

The Catholic and Episcopal churches resort to ritualistic phenomena, the Protestant churches do not; therefore, are a contradiction, and impeach the Bible. It is the duty of the intelligent and honest man to point out the contradictions of this man's position.

3d.—To this assertion, as I said, the gentleman has contradicted this position in his denial of the Bible's inspiration. He says that the Bible is the great variety of creeds differing in doctrinal conclusions, based on Bible testimony, shows conclusively the uncertainty and unreliability of the Bible, as based on Bible testimony. For instance, he says that the Bible teaches that man is immortal, all over, inside and out; another, that he is neither dead nor alive, but in a sort of mesmeric sleep; another, that he is only partially dead, or that he is a soul straight to hell, if wicked; to heaven, if good; yet, if we will open the grave six months after his death, we will find his body there, while the soul has been in the spirit world, and is waiting for the body to be raised; or that man is a being that mankind never comes living; carry not in the grave, but possess a conscious entity from their birth through all eternity.

4th.—There is grossness and malice for you. It is really a question of weakness, and about the true weakness of his position. It is a peddler's dog on a technicality; a play of words on a great principle; and I venture to say that in the vast field of polemics there is not another instance on record where a man pretending to be a gentleman, teacher and scholar, has stooped to the peddler's position in a police court to sustain his case. Mr. Braden, a statement in doctrinal conclusions, based on Bible testimony, shows conclusively the uncertainty and unreliability of the Bible, as based on Bible testimony. For instance, he says that the Bible teaches that man is immortal, all over, inside and out; another, that he is neither dead nor alive, but in a sort of mesmeric sleep; another, that he is only partially dead, or that he is a soul straight to hell, if wicked; to heaven, if good; yet, if we will open the grave six months after his death, we will find his body there, while the soul has been in the spirit world, and is waiting for the body to be raised; or that man is a being that mankind never comes living; carry not in the grave, but possess a conscious entity from their birth through all eternity.

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